הגדה של פסח

THE SEDER SERVICE

for the

FIRST TWO NIGHTS

of

PASSOVER

with illustrations



Under Rabbinical Supervision

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PASSOVER, THE HOLIDAY OF FREEDOM

When Joseph was Prime Minister of Egypt, he sent for his father and family during the famine that prevailed at the time, and they settled in Goshen, a province of Egypt.

There they lived for many years, and enjoyed many privileges. But after the death of Joseph, the Israelites no longer found favor in the eyes of the Egyptians. They were forced to perform much hard labor, and eventually they actually became enslaved—toiling day in and day out without recompense or reward.

Their plight was so pitiful that The Lord finally had compassion on them, and He sent Moses to free the Children of Israel from their terrible bondage. The Lord inflicted ten plagues on the Egyptians, as told in The Bible, until Pharaoh, the ruler of the country, was forced to submit to Moses' demands, and he let the Israelites go.

This event took place on the night of the fourteenth of Nissan—and the Children of Israel, who had come into Egypt as a tiny group of seventy persons, marched out (two hundred and

ten years later) a mighty people.

After the Exodus, Pharaoh regretted his action, and he and his soldiers pursued their erstwhile slaves, overtaking them at the shores of the Red Sea. Miraculously, the waters of the sea parted, and the Israelites crossed over the other side on dry land. When the Egyptians followed them, the waters came together once more—and Pharaoh and all his hosts were drowned. In commemoration of the emancipation of our ancestors from the house of bondage, we today celebrate the Holiday of Passover for eight days, beginning on the evening of the fifteenth of Nissan (that is, the previous evening). It is our festival of national thanksgiving and emancipation. On this day, every Jew is a king in his own home—his wife is a queen, and his children are princes and princesses.

We rejoice on this holiday—not because of the destruction of our enemies, but because we are glad that we were freed from slavery and ignorance, and that we were thereby enabled to receive The Torah—the eternal Bible—and become a nation

governed by Its sublime rules and regulations.

The name of this Holiday—Passover—is derived from the "passing over" of the houses of our ancestors in Goshen by The Lord, when He slew the first-born of Egypt in the tenth plague, as described so vividly in The Bible.



THE SEDER SERVICE

The first two nights of Passover are called the "Seder Nights." On these we observe a traditional ceremony recalling the events that took place before and during the Exodus of our ancestors from Egypt, which led up to the giving of The Torah on Mount Sinai.

It is customary to have the whole family present, and the head of the family leads the group in a recitation of The Hagadah—the Seder Service—the Hebrew and English text of which is given in the pages that follow.

There are fourteen elements in the Seder Service, and these are illustrated in the twelve old woodcuts which are reproduced alongside.

These medieval pictures portray the various parts of the Seder Service, as explained in The Hagadah. First we have "Kadesh" — the blessing



over the wine, ushering in the Passover Holiday with the traditional "Kiddush." Then we see the master of the house washing his hands in the ceremony of "R'chatz." This is followed by "Karpas"-the eating of parsley. We then see "Yachatz" - the dividing of the "matzah" is then made—"Motzieh Matzah." Next comes the eating of bitter herbs-"Moror"-and some horseradish on "matzah"-"Koreich"-to remind us of the hardships endured by the Israelites in Egypt. "Shulchan Oreich"—the festive meal-follows, after which we have "Tzofun"-eating of the "Afikomen." This is followed by Grace after meals—"Boreich," after which many psalms and songs are sung-"Hallel." The service is concluded with "Nirtzah"-a prayer for Divine acceptance of the Seder -and the singing of a few folksongs pertaining to the Holiday. The Seder Service is one of the most

The Seder Service is one of the most impressive and unique ceremonies of the Jewish faith, and has been observed in practically the same manner century after century.

בְּרִיקַת חָמֵץ.

On the evening preceding the fourteenth day of the month of Nissan,*) immediately after the Evening Service, before entering any occupation whatsoever, the head of every family is to search all the apartments of his house for leavened bread, gathering all the leaven lying in his way.

Before he begins the search, he says the following:

Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to remove the leaven.

בָּרוּך אַתָּה יֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְשֶׁנוּ בִּמִצְוֹתִיו וְצִוְנוּ עַל בִעוּר הָמֵץ:

After the search he says the following:

All manner of leaven that is in my possession, that which I have not seen, as well as that which I have not removed shall be worthless, and accounted as the dust of the earth.

All manner of leaven that is in my possession, which I have seen, and which I have not seen; which I have removed or which I have not removed shall be worthless, and accounted as the dust of the earth.

בָּל־חֲמִירָא וַחֲמִיעָא דּאִכָּא בִרְשוֹתִי דִּלְא חֲמִחֵה וְדַלָּא בַערתֵה לְבִמִיל וְלֶהֲוִי בָעִכְּרָא דַאַרְעָא:

בֶּל־חַמִירָג׳׳ וַחֲמִיעָג׳׳׳ רְאַבָּא בִרְשׁוּתִי רַחֲמִתֵּה וְרְלָּצִי חֲמִתֵּה וְּבְעַרְתֵּה וְרְלָּא בַערתֵה לְבְמִיל וְלְהֵוִי רְעַפְּרָא רְאַרְעָא:

^{*)} If the eve of Passover falls on the Sabbath, the search is made on the preceding Thursday eve, and the leaven burnt before noon on Friday.

בֶרָר קְרִוּשׁ לְלֵיל פֶּבַח.

KIDDUSCH.

If the feast falls on the Sabbath begin here:

Thus the heaven and the earth were finished, and all the host of them. And on the seventh day God had finished his work which He had made: and He rested on the seventh day from all his work which He had done. And God blessed the seventh day, and hallowed it; because that in it He rested from all his work, which God had created in order to make it.

On weekdays commence here:

Blessed art thou, O Eternal, our God, King of the Universe, Creator of the fruit of the vine.

Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with they commandments, and found pleasure in us. And thou, O Eternal, our God, hast given us (Sabbath days for rest and) festival days for joy, (this Sabbath and the day of) this feast of the unleavened bread, the time of our deliverance (in love) in remembrance of the departure from

If the feast falls on the Sabbath 2572

וְיָהִי עֶנֶב וַיְהִי בְּקָר יוֹם הַשִּׁשִׁי: וַיְכָלוּ הַשַּׁמִים וְהַאָּרֶץ וְכָל־צִּבְאָם: וַיְכַל אֵלְהִים בַּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עֲשָׂה וַיִּשְׁבּת בַּיוֹם הַשְּׁבִיעִי מִבְּל־מְלַאכְתּוֹ אֲשֶׁר תַשְׂה: וַיְבָרֶךְ אֵלְהִים אָת־יוֹם תַשְּׂבִיעִי וַיְבַרֶּךְ אֵלְהִים אָת־יוֹם הַשְּׁבִיעִי וַיְבַרֶּהְ אֵלְהִים מִבְּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלְהִים לַעֲשוֹת:

On weekdays commence here:

בּבְרֵי מָרָנֶן וְרַבָּנֶן וְרַבּוֹתֵי:

בְּרוֹךְ אַהָּה יֵי אֱלֹהֵינוּ מֵלֶּךְ הָעוֹלָם בּוֹרֵא פְּרִי הַנְּפָּן: בָּרוֹךְ אַהָּה יֵי אֱלֹהִינוּ מֵלֶּלְ הָעוֹלָם אֲשֶׁר בְּחַר־בְּנוּ מִכָּל־לְשׁוֹן עָכם וְרוֹמֲמֶנוּ מִכָּל־לְשׁוֹן וְקְּדְשְׁנוּ בְּמִצְוֹתִיוּ. וַתִּמְּן־לְנוּ וְקְּדְשְׁנוּ בְּמִצְוֹתִיוּ. וַתִּמְן־לְנוּ וְמְבְּרֹשְׁנוּ בְּמִצְוֹתִיוּ. וַתְּמֶן־לְנוּ וְמְבִּיתוֹת בְּמִצְוֹתְיוֹ בִּאַהֲבָה (שַׁבְּתוֹת לְמְנוֹחָה וּ) מוֹעֲדִים לְשְׁשׁוֹן אֶתִיוֹם הַשְּׁבָּת הַנָּהוּ וְאֶתִיוֹם לְשְׁשׁוֹן אֶתִיוֹם הַשְּׁבָּת הַנָּהוֹ וְאָתִיוֹם) חַנְּ הַבְּצְוֹת מִקְרָא קְּדְשׁ זֵבֵר לִיצִיאַת מִקְרָא קְדָשׁ זֵבֵר לִיצִיאַת Egypt. For us hast thou selected, and sanctified from amongst all nations, in that thou causedst us to inherit thy holy (Sabbath and) testival days (in love and favour). Blessed art thou, O Eternal, who hallowest (the Sabbath and) Israel and the festival days.

It the feast falls at the end of the Sabbath the following is said:

ברוך Blessed art thou, O Eternal, our God, King of the Universe, Creator of the radiance of the fire.

ברוך Blessed art thou, O Eternal, our God, King of the Universe, who hast made a distinction between holy and not holy, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Thou didst also discriminate between the sanctity of the Sabbath day, and the sacredness of the festival; and didst consecrate the seventh day in preference to the six working days; thou didst also separate thy people Israel and didst sanctify them with thy holiness. Blessed art thou, O Eternal, who makest a distinction between holy and holy.

ברוך Blessed art thou, O Eternal, our God, King of the Universe, who hast preserved us alive; sustained us, and brought us to enjoy this season.

Drink the wine in a reclining position.

לְּבָרָים. כִּי בָנוּ בָּחַרָה וְאוֹתָנוּ לְּהַשְׁנוּ בִּרְּוֹךְ אַבְּרִים וְשַׁבָּת) וְמוֹעֲדִי לְּרְשְׁךְ (בִּאַהַבָּ וְשַׁבָּת) וְמוֹעֲדִי לְּרְשְׁךְ (בִּאַהַבָּ וְהַנְּמִלוּ. בָּרוּךְ אַהָּר וִי וְהַשְׁמוֹן הַנְתְלְנוֹנוֹ בָּרוּךְ אַהָּרֹ וְהַשְׁמוֹן

If the feast falls at the end of the Sabbath the following is said:

בָּרוּך אַתָּה יָיָ אֱלֹהֵינוּ מֶלֶּךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

בָּרוּך אַתָּה יֵי אֶלְהִינוּ כֵּוּלֶּה הָעוֹלָם הַפִּבְּדִיל בֵּין קְּדָשׁ לְחוֹל בִּין אוֹר לְחְשֶׁךְ בִּין יִשְׂרָאֵל לְעַכִּים בִּין יוֹם הַשְּׁבִיעִי לְשִׁשֶׁת יְמִי הַפַּוּעשֶׁר לִקְרְשַׁת יוֹם טוֹב הִבְּדַלְתָּ וְאָתְר יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת יְמִי הַפַּוּעשֶׂה לְקְרָשַׁת יוֹם טוֹב הִבְּדַלְתָּ וְאָת־ ישְׁרָאֵל בִּקְרִשְׁתָּךְ. בַּרִוּךְ אַתְּר יֵי ישְׂרָאֵל בִּקְרִשְׁתָּךְ. בַּרִוּךְ אַתְּה יִי הַפַּובִדִיל בִּין קְרִשׁ לְקְרַשׁ:

בָּרוּך אַתָּה יֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם שֶׁהֶחֵינוּ וְקִיּמֶנוּ וְהנִינְענוּ לַוְּמֵן הַזֶּה:

Drink the wine in a reclining position.

The head of the house washes his hands without saying the blessing, takes some parsley or chervil, dips it into vinegar or saltwater, distributes it to all present saying:

ברק Blessed art thou, OEternal, our God, King of the Universe, Creator of the fruits of the earth.

After having eaten he distributes to those present.

Then he takes the middle Mazza and breaks it in two, leaves one half between the two whole ones and puts the other half under the cloth for the "Aficomen".

He then elevates the dish containing the bone and egg, and all at the table take hold thereof and say:

which our ancestors ate in the land of Egypt; let all those who are hungry, enter and eat thereof; and all who are in distress, come and celebrate the Passcore. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be freemen in the land of Israel. When all have filled their cups with wine the second time, the youngest present asks:

Wherefore is this night distinguished from all other nights? Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; all other

The head of the house washes his hands without saying the blessing.

The head of the house takes some parsley or chervil, dips it into vinegar or saltwater, and distributes it to all present, saying:

בָּרוֹך אַתָּה יֵי אֱלֹהֵינוּ מֶלֶּךְ הָעוֹלָם בּוֹרֵא פְּרִי הָאַרְמָה:

After having eaten, he distributes to those present.

Then he takes the middle Mazza and breaks it in two, leaves one half between the two whole ones and puts the other half under the cloth for the "Aficomen".

He then elevates the dish containing the bone and egg, and all at the table take hold thereof and

הָא לַחִּמָא עַנִיָּא דִּי אֵכְּלוּ אֲבְהָתְנָא כָּאַרְעָא דִמִּצְרִים. כָּל־דְּכְפִין יִיתִי וְיִכָּל. כָּל־ דְּצְרִיךְ יִיתִי וְיִפְּחַח. הָשַׁהָא הָכָא. לְשָנָה הַכָּאָה כָּאַרְעָא רְיִשְׂרָאֵל. הָשַׁהָא עַכְּרִי. לְשֵׁנָה הַבַּאָה כִּנִי חוֹרִין: לְשֵׁנָה הַבַּאָה כִּנִי חוֹרִין:

When all have filled their cups with wine the second time the youngest present then asks:

מַה נְשְׁתַּנָה הַלֵּיְלָה הַזֶּה מְכָּל־הַלֵּילוֹת:שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין הָמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוֹ מַצָּר־ה: שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין of herbs, but this night only bitter herbs; all other nights we do not dip even once, but on this night twice; all other nights we eat and drink either sitting or reclined, but on this night we all of us recline.

When the dish is replaced on the table, the company responds:

עבדים Because we were slaves unto Pharaoh in Egypt, and the Eternal, our God, brought us forth thence with a migthy hand and an outstreched arm. And if the Most holy, blessed be He, had not brought forth our ancestors from Egypt, we and our children and our childrens children would still be in bondage to the Pharaohs in Egypt. Therefore, even if we were all of us wise, all of us men of knowledge and unsterstanding, all of us learned in the law, it nevertheless would be incumbent upon us to speak of the departure from Egypt; and all those who speak of the departure from Egypt, are accounted praiseworthy.

שְׁאָר יָרָקוֹת הַלֵּיְלָה הַיָּה מָרוֹר: שֶׁבְּכָל־הַלֵּילוֹת אֵין אָנוֹ מַמְבִילִין אֲפִילוּ פַּעַם אָחָת. הַלְיִלָה הַיֶּה שְׁהִי פָּעַמִים: שֶׁבְּכָל־הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מִסְבִּין. הַלֵּילָה הַיֶּה כָּלָנוֹ מְסָבִין:

When the dish is replaced on the table, the company responds:

נוצרים (רברים ר' כ"א) וין צו את־אבותינו ממצו Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azariah, Rabbi Akeebah, and Rabbi Tarphon that they once met (on the night of Passover) in Bene-Berak and spoke of the departure from Egypt all that night until their disciples came, and said thus: Masters, the time hath arrived to read the Morning אמר Rabbi Elazar the son of Azariah said, Verily I am like a man of seventy years of age,

מָעשָׁה כְּרַכִּי אֵלְעָזְר כָּןעַזְרְיָה יהושָע וְרַכִּי אָלְעָזָר כָּןעַזְרְיָה וְרַכִּי עָקִיכָּא וְרַכִּי טַּרְפּוֹן שֶׁהָיוֹ מִסְכִּין כִּבְגִי בְרַק. וְהָיוֹ מְסַפְּרִים כִּיצִיאַת מִצְרְיִם מְסַפְּרִים כִּיצִיאַת מִצְרְיִם כָּל־אוֹתוֹ הַלַּיִלָה. עַר שֶׁבֶּאוּ הַלְמִידִיהָם וְאָמְרוֹ לְהֶם הַלְמִידִיהָם וְאָמְרוֹ לָהֶם הַבְּוֹתְינוּ הִנְּיִע וְמֵן קְרִיאַת שָׁמֵע שֶׁל שַחֲרִית: שָׁמֵע שֶׁל שַחֲרִית: עוֹרְיָה. הַרִי אַנִי כְּכָן שִׁכְעִים



The Sages Relating the Story of Passover

yet I was not able to prove that the narration of the departure from Egypt should be made at night, until the son of Zoma proved it from the following words of scripture: "That thou mayest remember the day of thy going forth from Egypt, all the days of thy life." "The days of thy life," said he, refer to the days alone, but "all the days of thy life" include the nights also. The doctors however, say thus: "The days of thy life," refer to this world only, but "all the days of thy life," include the time of the Messiah.

Blessed be the Omnipotent. Blessed be He who hath given the law to His people Israel. Blessed be He whose law speaketh distinctly of the four different characters of children: viz: the wise, the wicked, the simple, and the one who hath no capacity to inquire.

He asks: "What are these testimonies, statutes, and judgments which the Eternal, our God hath commanded you?" Then thou shalt instruct him in the laws of the Passover, teaching him that after the paschal lamb no dessert ought to be set on the table.

שנה. ולא זַכִיתִי שַׁתַּאָמֵר יציאת מצרים בלילות. עד שַּרָרְשָה כֶּן זוֹמָא. שֵנֵאֵמֶר (ונרים פיז גי) לְכֵוֹעוֹ הַוֹבֹר אַת־יוֹם צאחף מאָרץ מצרים כל יָמֵי חַנֶּיר: יָמֵי חַנֵּיך, הַנָּמִים. כל ימי חַיֶּיך. חַלֵּילות. וַחַכָּמִים אוֹמָרִים יָמֵי חַיּּיֶךְ, הָעוֹלָם הַוָּה. כֹל יִמֵי חַיֵּיִה. להַבִיא לִימוֹת הַמַּשִׁיחַ: בָרוֹך הַמָּקוֹם בָרוּך הוא. בָרוּךְ שֶׁנְתַן תּוֹרָה לִעַמוֹ ישַׁרָאֵל. כַּרוּךְ הוּא: כִּנְגַר אַרְכָּעָה כָנִים דְּכָרָה תוֹרָה. אָחָר חַכָּם. וַאָחַר רַשַע. וֹאֵחָר מָם. וֹאֶחָר שֶׁאֵינוֹ יורע לשאול: מה הוא אומר (יברים ו' כי) מָה הַעַרת וְהַהְקִים וָהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יֵי אֱלֹבֵינוּ אֶחָכֶם: וַאַף אַחָּה אַטַר־לו כָּהַלְכוֹת הַפֶּּסַח אין מַפִּטִירִין אַחַר הַפֵּסַח מַפִּיקוֹמָן:



The Four Sons

What says the wicked son? He asks: "What mean you by this service?" By the word "you", it is clear he doth not include himself, and thus hath withdrawn himself from the community; it is therefore proper to retort upon him by saying: "This is done, because of what the Eternal did for me, when I went forth from Egypt;" for me and not for him; for had he been there, he would not have been thought worthy to be redeemed.

He asks: "What is this?" Then thou shalt tell him: With a mighty hand did the Eternal bring us forth from Egypt, from the house of bondage.

רְשַׁע מַה הוּא אוֹמֵר (שֵׁמֵּחְ מָה הָעַבְּדָה הַוֹּאת לְכֶּם: לְכֶם וְלֹא לוֹ. וֹלְפִי שֶׁהוֹצִיא אָת־עַצְמוֹ מון הַכְּלֶל כָּפַר בָּעַקְר. וְאַף אַהָה הַקְּהַה בָּעַקְר. וְאַף אַהָה הַקְּהַה אָת־שִׁנְיוֹ וְאֵבְיר לוֹ (שְׁמִּחְּ, בַּעַבוּר זָה עָשָׁה וְיָ לִי בְּצָאְתִי מִמִּצְרִים. לִי וְלֹא לוֹ. אָלוֹ הָיָה שָׁם. לֹא הָיָה נִנְאָל:

הָם מַה הוּא אוֹמֵר (יֶימִיהְ מַה וֹאת. וְאָמַרְהָּ אֵלְיו בְּחְזֶק יָר הוֹצִיאָנוּ יֵי מִמִּצְרָיִם מִבֵּית עָבָרִים: thou must begin the narration as it is said: "And thou shalt relate to thy son on that day, this is done because of what the Eternal did for me, when I went forth from Egypt."

One might possibly think, the narration was to be given from the first day of the month Nissan, therefore it is said, on that day. Yet, as it is said on that day, it might be inferred that only day-time was meant. But the scripture says on account of this: from which is to be inferred, that the narration is to be made only at a time when the unleavened bread and bitter herbs are placed before thee.

stors were idolators, but at present the Lord hath brought us near to His service; as it is said: "And Joshua said unto all the people, thus saith the Eternal, the God of Israel. Your ancestors dwelt on the other side of the river, Terah, the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and

יְכוֹל מֵרְאשׁ חְבֶּשׁ. תַּלְמוֹר לוֹמֵר בִּיוֹם הַהוֹא. אִי בַּיוֹם הַהוֹא יָכוֹל מִבְּעוֹר יוֹם. תַּלְמוֹר לוֹמֵר בַּעְבוֹר זֶה. תַּלְמוֹר לוֹמֵר בַּעְבוֹר זֶה. בַּעְבוֹר זֶה לֹא אָמַרְתִּי. אֶלָא בִּשְׁעָה שִׁיִשׁ מַצְּה וֹמְרוֹר מִנְּחִים לְפָּגִיך:

מִהְחִלָּה עוֹכְבִי עֲכוֹרָה זְרָה חָיוֹ אֲכוֹתִינוּ וְעַכִּשָׁוּ זֵרְבְנוּ הַמְּקוֹם לַעֲכוֹרָתוּ. שֶׁנָּאֲמֵר (יִייִשֵּׁץ וְיִאמֶר יִהוֹשֶׁע שֶׁלְבְּלֹּהְעִם. כֹּה־אָמֵר יִי שֶׁלְהִי ישִׁרָאֵל בְּעָכֶר הַנְּהָר יְשְׁכוּ אֲכוֹתִיכֶם מֵעוֹלָם. מְעוֹלָם. מְרַח אֲכִי אַכְּרָהָם מֵעוֹלָם. מְחַרֹּה אֲכִי אַכְּרָהָם וַאֲכִי נְחוֹר. וַיִּעַכְרוּ אֵלְהִים נְחוֹר. וַיִּעַכְרוּ אֵלְהִים אָת־אַכִּיכָם מֵעְכֶר הַנְּהָר. אָת־אַכִּיכָם



The Three Angels Visit Abraham

multiplied his seed, and gave him Isaac; and I gave unto Isaac, Jacob and Esau, and I gave unto Esau Mount Seir in his possession; but Jacob and his cildren went down to Egypt."

Blessed be He, who observeth strictly his promise unto Israel. Blessed be the Most Holy who computed the end of the captivity, that he might perform what He had promised to our father Abraham at the covenant between the parts,

וֹאַרְבֶּ (יארבה קי) אָת־זַרְעוֹ וָאָהֵן לו אָת־יִצְקֹב וָאָת־צִשְׁוּ. וָאָהֵן אָת־יַצִקֹב וַאָת־צַשְׁוּ. וָאָהֵן לִצְשְׁוֹ אָת־הַר שִׁצִיר לְרֲשֶׁת אותו. וִיצִקב וֹבָנִיו יִרְדוּ מִצְרָיִם:

בְּרוּךְ שוֹמֵר הַבְּטָהָרֹזּ לִישְׂרָאֵרֹ בְּרוּךְ הוּא חִשֵּׁב שֶׁהַפֶּרוֹשׁ בָּרוּךְ הוּא חִשֵּׁב אֶתֹדַהַפֶּץ. לֵעשוֹת כְּמָרֹוּ שֶׁאָמֵר לְאַבְּרָהָכֵם אָבִינוּ בִּרְרִירַ בֵּין הַבְּתָרִים. Abraham, know of a certainty, that thy seed shall be strangers in a land that is not theirs and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge: they shall afterwards go forth with great abundance."

Elevate the cup of wine and say:

which has been the support of our ancestors and of ourselves, for not one only has risen up against us, but in every generation some have arisen against us to annihilate us, but the Most Holy, blessed be He, always delivered us out of their hands.

Put down the cup and say:

Laban, the Syrian, intended to do to our father Jacob. Pharaoh decreed the destruction of the males only, while Laban designed to root out the whole, as it is said: A Syrian had nearly caused my father to perish; and he went down into Egypt and sojourned there with a few persons, and there became a nation, great, mighty, and numerous.

שֶׁנָאֶמֶר (מישית שיז ייג) וַיְּאמֶר לְאַכְרֶם יִרְעַ תִּרַע כִּי גַר יִהְיֶה זַרְעַךְ כִּאֶרֶץ לֹא לְהָם יַעְכָּרוֹם וְעַנוּ אֹתִם אַרְבַע מֵאוֹת שֶׁנָה: וְנֵם אָת־הַנּוֹי מְאוֹת שֶׁנָה: וְנֵם אָת־הַנּוֹי אָשֶׁר יַעִלְרוֹ דָן אָנְכִי וְאַהַרִי בְּן יִצְאוֹ כִּרְכָשׁ נָּרוֹל:

Elevate the cup of wine and say:

וְהִיא שֶׁעָמְרָה לַאֲבּוֹתִינוּ וְלְנוּ. שֶׁלֹא אֶחָר בּּלְבֵּר עֲמֵר עָלִינוּ לְכַלּוֹתִינוּ. אֶלָּא שֶׁבְּכָל־דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתִינוּ. וְהַקְּרוֹש בָּרוֹךְ הוֹא מַצִּילִנוּ מִיָּדָם:

Put down the cup and aay:

צא וּלְמֵר. מֵה בָּקְשׁ לָבָן הָאַרִמִּי לַעשׁוֹר־ז לְּיַעִקְב אָבְינוּ. שֶׁבַּּרְעה לֹא נְוַר אֶלָא עַל־הַוֹּכָרִים וַלָּבָן בִּקְשׁ לְעַקוֹר אֶת־הַכֹּל. שֻׁנָּאֲמֵר מִצְּרָיִמָה וַיְנָר שְׁם בִּמְתִי מִצְּרַיִמָה וַיְנָר שְׁם בִּמְתִי מִצְּרַיִמָה וַיְנָר שְׁם בִּמְתִי מִצְּוֹם וַרְב: עצוּם וַרָב:

And he went down into Egypt: compelled by the word of God; and sojourned there: by which we are taught that he did not go down to settle there, but only to sojourn, as it is said: "And they said unto Pharaoh, we have come to sojourn in the land; for thy servants have no pasture for their flocks; for the famine is in the land of Canaan: now, we pray thee, let thy servants dwell in the land of Goshen." With but a few persons: as it is said: "With three score and ten souls thy ancestors went down to Egypt; and now the Eternal, thy God hath made thee as the Stars of heaven for multitude." And he there became a nation: by which we are taught that the children of Israel were distinguished even in Egypt. Great and mighty: as it is said: "And the children of Israel were fruitful increased abundantly, multiplied, and became exceedingly mighty, and the land was filled with them." And numerous: as it is said: "I have caused thee to multiply like the growth of the field, and

ר מצרימה. אנום על פי הַרְבוּר: וַיַנֶר שֶם. מלמר שלא ירד אָבִינוּ לְהִשְׁתַקְע אַלָא לָנוּר שָׁם. שׁנָאֵמַר (בראשית מ"ז ד') וַיּאמָרוּ אֶל־פַּרְעה לָנוֹר כָאָרץ בָּאנוּ כִּראֵין מִרְעָה לַצאן אֲשֶׁר לַעַבְּרֶיךְּ כִּי כָבֵר הָרָעַב בּאֵביץ כִּנָעַן ועתה ושבורנית עכקיף בָּאֶרֶץ נְשֶׁן: בַּמְתֵי מְעָם. שנאמר (דברים יי כ"ב) בָשָׁבָעִים נֶפֶשׁ יַרְדוֹ אֲבֹתֵיךְ ועפה מִצְרָימָה אַלהֵוך כִּכוֹכִבֵי לָרב: וַיִּהִי שֶׁם לְגוֹי נַרול. מְלַמֵר שֶׁרְיוּ יִשְׂרָאֵל מצינים שם: עצום. כמה שנאכור (שמות אי זי) ובני ישראל פַרוּ וַיִּשִרצוּ וַיִּרבוּ וַיִּעצמוּ בָּמָאַר מָאר וַתִּטְּלֵא הָאֶרֶץ אתָם: וַרֶב. כִּמָה שֶׁנָאֱמַר נעטור וטובלי

thou hast increased and become great, and adorned with ornaments; Thy breast is fashioned, and thy hair is grown whereas thou wast naked and bare.

ורעו And the Egyptians illtreated us, afflicted us, and laid heavy bondage upon us.

ארעו And the Egyptians illtreated us: as it is said, come let us deal wisely with them; lest they should multiply, and it come to pass, that when a war should happen, they might join our enemies, fight against us and depart from the land. And they afflicted us: as it is said, and they set taskmasters over them, to afflict them with their burdens, and they built stone cities for Pharaoh, Pithom and Raamses. And they laid heavy bondage upon us: as it is said, and the Egyptians compelled the children of Israel to labour with rigour.

אנעקק And we cried unto the Eternal, the God of our fathers, and the Eternal heard our voice, saw our affliction, our sorrow, and our oppression.

וַהִּגְּדְלִי וַהָּכְוֹאִי בַּעָרִי עָדָיִים שָּׁרְיִם נָכְנוּ וּשְּׁעָרִךְּ צִּמְּחַ וְאַהְ עֵרוֹם וְעָרְיָה:

וַיָּבְעוּ אֹהָנוּ הַמִּצְרִים. וַיְצִנְּוֹנוּ וַיִּהְנוּ עָלִינוּ עַכִּרָה קַשָּׁה: (ינים כ׳ו וֹי)

וירעו אתנו המצרים. לַכָּר שֶׁנָאֶמַר (שמות אי יי) הַבַּה נְתַחַכְּמָה לוֹ פֶּן־יִרבָּה וְהָיָה כּרַתְקַרֵאנָה מִלְחָמֶה וְנוֹפַף נִם־הוֹא עַל־שֹנִאַינוּ וָגְלְחַם־בָּנוּ וָעָלָה מִן־הָאָבִץ: וַיַעְנְוֹנוּ. כִּמָה שׁנָאַמַר (שם שו וַנְשָׁימוּ עַלְיוּ שָׂרֵי מִפִּים למען ענתו בּסְבַלֹּחָם וַיְבֶּן ערי מִסְכְנוֹת לְפַרְעה אֶת־ פָּתם וָאֶת־רַעַמְםֶם: וַיִּהְנוּ עלינו עברה קשה. כמה שנאמר (שם ייג) ויעבדו מצרים אָת־בָנֵי יִשִּׂרָאֵל בִּפֶּרֵדְּ: וַנְצַעַק אֶל־יֵי אֱלֹהֵי אֲכֹתִינוּ וַיִּשְׁמַע יֵי אֶת־קֹלֵנוּ וַיִּרָא אָת־עָנִינוּ וְאֶת־עַמְלֵנוּ וְאֶת־ לחצנו: (דברים כיו זי)



Moses Smiting the Egyptian

the Eternal, the God of our fathers: as it is said, and it came to pass, after some time, that the king of Egypt died, and the children of Israel sighed in consequence of the bondage, and they cried, and their complaint went up to God, in consequence of the bondage. And the Eternal heard our voice: as it is said, God heard their groaning, and God remembered his covenant with Abraham, Isaac and with Jacob.

וֹנְצְעֵק אֶל־יִנְי אֱלְהֵים אֲבֹתִינוּ. בְּמָה שֻׁנָּאֲמֵר הָהֵם וַיְּמָת מֶלְּךְ מִצְרִים הַהָם וַיְּמָת מֶלְךְ מִצְרִים וַיִּאְנְחוּ בְנִי־יִשִּׁרְאֵר מִץ הַעְכַּדְרֹ וַיִּיְעְקוּ וַמְעַר שִׁיְעָהָם אֶל־הָאֱלְהִים מִן הַעְכַּדְרֹ: וַיִּשְׁמֵע יִיִ אֶת־ הַעְכַּדְרֹ: וַיִּשְׁמֵע יִיִ אֶת־ קלנוּ. בְמָה שֵׁנָּאֲמֵר (שְּכִּיי) קלנוּ. בְמָה שֵׁנָאֲמֵר (שְּכִיי) וַיִּשְׁמֵע אֱלְהִים אֶת־נַאֲקָתְם וַיִּשְׁמֵע אֱלְהִים אֶת־נַאֲקָתְם אַת־אַכְרָהָם אֶת־יִצְחָק וְאָת־

Ind He saw our affliction: this denotes the separation from their wives, as it is said, and God saw the children of Israel, and God had knowledge of their affliction. And our sorrow: this denotes the destruction of the male children, as it is said, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. And our oppression: this denotes the severity employed, as it is said, And I have also seen the oppression wherewith the Egyptians oppress them.

יַעקב: וַיִּרָא אֶת־עִנְינוּ. זוּ פְּרִישוֹת דֶּרָךְ אֶרִין. פִּמָּה שֶׁנָּאֲמֵר (שֵּׁיוִיְרְא אֱלֹהִים אֶת־ פְּנִי ישִׂרְאֵל וַיְּרַע אֱלֹהִים: וְאֶת־עִמְלְנוּ. אֲלֹוֹ הַכְּנִים. וְאֶת־עִמְלְנוּ. אֲלֹוֹ הַכְּנִים. הַיְלוֹר הַיְאְרָה הַשְּלִיְכְהוּ וְכָל־הַבַּת הְחִיוּוֹן: וְאָת־ וְכָל־הַבַּת הְחִיוֹן: וְאָת־ וְכָל־הַבַּת הְחִיוֹן: וְאָת־ וְבֶל־הַבַּת הְחִיוֹן: וְאָת־ שֶׁנָאֲמֵר (שֵּׁי וְנִם־רָאִיתִי אֶת־ מַחַם: מחַם:



The Plague of Frogs

ארצאט And the Eternal brought us forth from Egypt, with a strong hand and with an outstretched arm, with great terror, and with signs and wonders.

Drought us forth from Egypt: not by means of an angel, nor by means of a Seraph, nor by means of a messenger; but the most Holy, blessed be He, in His own glory, as it is said, I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgment I, the Eternal.

the land of Egypt: I Myself and not an angel. And I will smite every firstborn: I Myself and not a Seraph: And on all the gods of Egypt I will execute judgment: I Myself and not a messenger. I, the Eternal, I am He, and none other.

refers to the pestilence, as it is said, Behold the hand of the Eternal is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; a very grie-

וויצאנו יי ממצרים בּיָר הַוֹּקָה וֹבוֹרְעַ נְטוֹיָה וֹבְּמִרָּה נָרֹל וֹבְאתוֹת וֹבְמִבְּתִים: (יֶּבְּיָּהְ וַיוֹצְאֵנוֹ יִיִ מִמִּצְרִים. לֹא על יְרִי מַלְּאָךְ. וְלֹא עַל יְרֵי שָּׁרָף. וְלֹא עַל יְרֵי שָׁלְיְתַּ. שָּׁרָף. וְלֹא עַל יְרֵי שָׁלְיְתַּ. אָלָא הַקְּרוֹש בָּרוֹךְ הוֹא בָּכְבוֹרוֹ וֹבְעַצְמוֹ. שֶׁנָאֲמַר בָּכְבוֹרוֹ וֹבְעַצְמוֹ. שֶׁנָאֲמַר בָּלֵילָה הַוָּה וְהַבֵּיהִי כְּלֹבְּכוֹר בְּנֵילָה וְבָכְל־אֵלְהִי מִאָּרָם וְעַרְ־ בְּנֵבְיִלְ מִצְרִים מֵאָרָם וְעַרְּ

וְעַבַרְתִּי בְּאֶרֶץ־מִצְרֵים. אֲנִי וְלֹא מֵלְאָךְ. וְהִבִּיתִי כָּל־בְּכוֹר. אֲנִי וְלֹא שָׁרָף. וּכְּכָל־אֵלְהִי מִצְרִיִם אֱעֲשֶׁה שִׁפְּמִים. אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יֵי. אֲנִי הוֹא וְלֹא אֲחֵר:

בְּיָר חֲזָקָה. זוּ הַהֶּבֶר. כְּמָה שֶּנָּאֱמֵר שֵׁייֵה הְנָּה יַר־יִיִ הוֹיָה בְּמִקְנְּךְ אֲשֶׁר בַשְּׁרֶה בַּמוּמִים בַּהָמִרִים בַּנְּמֵלִים בַּבְּקָר וּכַצאן הֶבֶר כָּבֵר מָאר:

vous pestilence. And with an outstretched arm: this refers to the sword, as it is said, And a drawn sword in His hand stretched out over lerusalem. And with great terror: this refers to the appearance of the Divine presence, as it is said, Or hath God tried to go and take unto him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and a strong hand; by an outstretched arm and great terrors, according to all that the Eternal, your God did for you in Egypt.

וְבִוֹרְעַ נְטוֹיָהֹגְּיוֹ הַחֲרֶבּוֹ בְּמָה שֵּנְשֶׁמֵר (יֵייֵי, וְחַרְבּוֹ שְׁלוּפָּה בִּיְדוֹ נְטוֹיָה עַלֹּ וְרוֹשֶׁלֶם: וֹבְמֹרָא נְּדֹלֹּ, זוֹ וְלוֹי שְׁבִינָה. בְּמָה שֵׁנָשְׁמֵר יְיִּיָּיִי, אוֹ הַנִּסְה בָּמָה שֵׁנָשְׁמֵר לְקְחַת לוֹ גוֹי מִקְרֶב גוֹי לְקְחַת לוֹ גוֹי מִקְרֶב גוֹי בְּמִחְת בְּאתת וֹבְמוֹפְתִים בְּמִחַת בְּאתת וֹבְמוֹפְתִים וֹבְמִלְחָמָה וֹבְטוֹיָה וֹבְמוֹרָאִים בִּיִרְחִים לְעִינִיךְּיּ בְּמֹיִיָה וֹבְמוֹרָאִים לְנֶים יְיִ



The Children of Israel Departing from Egypt

And with signs, this refers to the rod with which the miracles were performed, as it is said, and thou shalt take this rod in thy hand, wherewith thou shalt perform the signs. And with wonders, this refers to the plague of blood, as it is said, And I will show wonders in the heavens, and in the earth blood and fire and pillars of smoke.

דבר Another explanation is thus: with a strong hand denotes two plagues, with an outstretched arm, two more, with great terror, two more, with signs, two more, and with wonders two more. - These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt viz: -

frogs, Blood. vermin, flies. murrain, boils, hail. locusts. darkness, and the slaying of the first-born.

the initials thus:

*DETSACH, ADASH BEACHAB."

וֹבָאתוֹת. זֶה הַמַּמֵה. כִּמָה שנאבור (שמות די ייי) ואת המטה הַנֶּרֶה מַקַח בִּנְרֵךְ אַשֶׁר הַעשֵׁר וכו אַת הָאתת: וּכְמַפָּתִים. זֶה הַרָּכִּם. בְּמָה שֵׁנָאֵמַר (יואל ב' ב') וָנָתְהָי מופתים בַשְּׁמֵים וּבָאָרֶץ. רַם וָאָש וְתִימֵרוֹת עָשֶׁן: דבר אַחַר. בִּיַר חַוַקַה שְׁתֵים. וכִוְרַעַ נְטוּיָה שְׁתַּיִם. ובמרא נַדל שְתַיִם. ובאתות שְׁהָיִם. וּבְמפָּהִים שְׁהַיִם. אָלוּ עָשֶׂר מַכּוֹת שֵׁהַכִּיא הַקָּרוֹשׁ בָרוּךְ הוּא עַל־ הַמִּצְרִיִּים בְּמִצְרָיִם.וַאֵּלוּ הֵן.

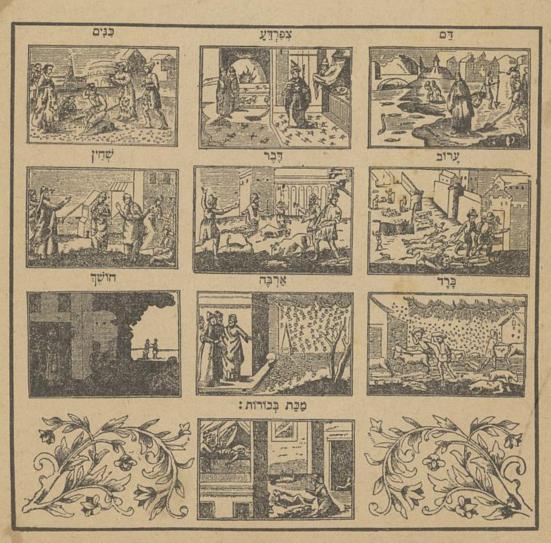
רַם. צְפַרְדָעַ. כנים. ערוב. דֶבֶר. שְׁחִין. בָרָר. אַרְכָּה. הְשֶׁרְ. מַבַּת בָּכוֹרוֹת:

רבי יהודה היה נותן כהם Rabbi Jehuda formed רבי יהתה סְמָנִים.

רְצָ״ךְ עַרִ״שֵׁ כְּאַחַ״ב:

Rabbi Jose, the Galilean, said: From whence canst thou assert that the Egyptians were smitten with ten plagues in Egypt, and in the Red Sea they were smitten with fifty plagues? He thus answered: Of Egypt, it is said, "The magicians said unto Pharaoh, this is the Finger of God!" but of the sea it is said, "And Israel saw the mighty hand wherewith the Eternal smote the Egyptians,

רַכִּי יוֹמֵי הַנְּלִילִי אוֹמֵר שֶׁלְקוֹ מְנְיוֹ אַהָּה אוֹמֵר שֶׁלְקוֹ הַמִצְרִיִם נְמִצְרִים עֲשֶׁר מַכּוֹת. וְעֵל הַיְם לְקוֹ הַמִשִׁים מַכּוֹת. בְּמִצְרְים מַה הוֹא מַכּוֹת. בְּמִצְרְים מַה הוֹא אוֹמֵר (שְׁמֵּיוֹת) וִיאמְרוֹ הַחַרְטֵמִם אוֹמֵר (שְׁמֵּיוֹת) וִיאמְרוֹ הַחַרְטֵמִם אוֹמֵר הַנְּעָה אָצְבַע אֱלֹהִים הוֹא: וְעַל הַיְם מַה הוֹא הוֹמר הְנָבְלָה אֲשֶׁר עָשֶׂה יִי הַיָּר הַנְּרְלָה אֲשֶׁר עָשֶׂה יִי



The Ten Plagues

and believed in the Eternal, and in his servant Moses." If by the finger only they were smitten with ten plagues in Egypt, it may be deduced that in the Red Sea they were smitten with fifty plagues.

רבי אליעור Rabbi Eleazar said: From whence can it be deduced. that every plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of four different plagues? Because it is said, He sent forth against them the fierceness of his anger, wrath, indignation and trouble, a band of evil angels. Wrath is one, Indignation two, Trouble three, and a band of evil Angels four. Hence it may be deduced that while in Egypt they were smitten with forty plagues, in the Red Sea they were smitten with two hundred plagues.

רכי עקיבא Rabbi Akeeba said: From whence can it be deduced, that each plague which the Most Holy, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues? Because it is said, He sent forth

במצרים וייראו העם אתר יִי וַיַּאַמִינוּ כַיִי וֹכִמשֵּרה עברו: כַּמָּה לָקוּ בִּאֶצְבַע. עשר מַכות. אֱמור מַעַהָּה בִּמִצְרַיִם לָקוּ עֲשֶׂר מַכּוֹת. וַעל־הַיָּם לָקוּ הַמִשִׁים מַכּוֹת: רבי אליעור אומר. מניון שֶׁכֶּל־מַכָּה וּמַכָּה שֶׁהַבִּיא הַקְרוֹשׁ בָרוּךְ הוֹא עַל־ הַבְּנִים בִּמִצְרַיִּם הַוֹּתָה של אַרְבַע מַכות. שׁנָאָמַר (תהלים ע"ח ושלחובם חרון אפו עֶכְרָה וָזַעָם וְצָרָה מִשְׁלַחַת מַלְאֲכֵי רָעִים. עֶכְרָה אַחַת. וועם שִׁתְּים. וְצָרָה שֶׁלש. מִשְׁלַחַת מַלְאֲבִי רָעִים אַרְבַע. אַמור מֵעַתָּרה בְּמִצְרַיִם לָקוֹ אַרְכָּעִים מַבּוֹת וְעַל־הַיָּם לָקוּ מָאתַיִם מַכּוֹת: רַבִּי עַקִיבָא אוֹמֵר. מִנְּיִן שֶׁכֶּל־מַכָּה וּמַכָּה שֶׁהֵבִיא הַקְרוֹשׁ כָּרוּךְ הוֹא עַל הַמִּצְרִיִּים בִּמִצְרָיִם הָיִתָּה של חַמש מַכוֹת. שֶנַאֵמֶר

against them the fierceness of his anger, wrath, indignation and trouble, a band of evil Angels. The Fierceness of His Anger is one, Wrath is two, Indignation three, Trouble four, A Band of evil Angels is five. Hence it may be deduced that whilst in Egypt they were smitten with fifty plagues, in the Red Sea they were smitten with two hundred and fifty plagues.

How many abundand favours hath the Omnipresent performed upon us.

If he had brought us forth from Egypt, and had not inflicted judgment upon the Egyptians, it would have been sufficient.

If he had inflicted justice on them, and had not executed judgment upon their gods, it would have been sufficient.

If he had executed judgment upon their gods, and had not slain their first-born, it would have been sufficient.

If he had slain their first-born, and had not bestowed their wealth on us, it would have been sufficient.

If he had given us their wealth and had not divided the sea for us, it would have been sufficient.

If he had divided the sea for us, and had not made us pass through on dry land, it would have been sufficient.

ישלחובם חרון אפו עקרה וועם וְצָרָה מִשְׁלַחַת מֵלְאֵבִי רַעִים. חַרוֹן אַפּוֹ אַחַת. עברה שְׁתִּים. וַוַעַם שַׁלש. וְצָרָרוֹ אַרְבַע. מִשְׁלַחַת מַלְאַבִי רַעִים חָמֵשׁ. אֱמור מעהה בְּמִצְרִים לָקוּ חֲמִשִּׁים מַבּוֹת. וַעַל־הַנָּם לָקוּ חֲמִשִּׁים וּמֶאתֵים מַכּוֹת: בַּמָה מַעַלות טובות לַמַקום עלינו: אלו הוציאנו ממצרים. ולא עשָה בָהֶם שְׁפָּטִים דַּיֵנְוּ: אלו עשה כָהֶם שְׁפָּטִים. וַלא עשָה בַאלהֵיהֶם דַּיֵנוּ: אלו עשה באלהיהם. ולא הַרֵג בְּכוֹרֵיהֶם הַיַּנְוּ: אלו הָרֵג כָּכוֹרִיהֶם. וְלֹא נֶתַוֹ לַנוּ אֶת־מָמוֹנָם דִינוּ: אַלוּ נֶתַן לָנוּ אָת־מָמוֹנָם. וַלא קרע לנו אָת־הַנָּם הַיָּנוּ: אלו קרע לנו את-הים. ולא העכירנו ברחוכו רינו:

If he had made us pass through its midst on dry land, and had not drowned our oppressors in the sea, it would have been sufficient.

If he had drowned our oppressors in it, and had not supplied our necessaries in the wilderness during forty years, it would have been sufficient.

If he had supplied our necessaries in the wilderness during forty years, and hat not fed us with manna, it would have been sufficient.

If he had fed us with manna, and had not given us the Sabbath, it would have been sufficient.

If he had given us the Sabbath, and had not brought us to Mount Sinai, it would have been sufficient.

If he had brought us near to Mount Sinai, and had not given us the Law, it would have been sufficient.

If he had given us the Law, and had not led us into the land of Israel, it would have been sufficient.

If he had led us into the land of Israel and had not built the temple, it would have been sufficient.

לל How much more, are we indebted for the manifold bounties which the Omnipresent hath be-

ההעבירנו בַחָרַבָּה. וַלֹא שָׁקַע צָּרֵינוּ דינו: בתוכו שָׁקַע צֶרֵינוּ בְּתוֹכוֹ. ולא ספק צָרכֵנוּ בַּמִּדְבָּר אַרכעים שנה אלו ספק צרבנו בפרבר שנה. האכילנו את־הַמָּוֹ אָלוּ הָאֶבִילֵנוּ אֶת־הַמָּוּ. וַלֹא נָתַן לָנוּ אָת־הַשַּׁבָּת דַיֵּנוּ: אָלוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת. וַלֹא קרבנו לפני הַר סִינֵי דַּיַנוּ: אָלוּ קַרְבֶנוּ לְפְנֵי הַר סִינֵי. ניון לנו ארז-החורה אלו נָתוֹ לָנוּ אַת־הַתּוֹרַה. הַכְנִיכֶנוּ אָלוּ הַכְנִיםֶנוּ לְאֶרֶץ יִשְׂרָאֵל. ולא בֶנָה לֵנוּ אַת־בֵּית רונו: הבחיבה על אַחַת כַּמַה וַכַמַה טוֹכָה

stowed upon us! He brought us forth from Egypt, executed judgment upon the Egyptians and their gods: slew their first born, gave us their wealth, divided the sea for us, caused us to pass through its midst on dry land, drowned our adversaries in the sea, supplied us with every thing during forty years, fed us with manna, gave us the Sabbath, led us to Mount Sinai, gave us the Law, brought us to the land of Israel, and built the holy temple for us to atone for our iniquities.

Rabbi Gamliel saith, that whoever does not make mention of three things at the Passover Feast, has not done his duty, namely, the sacrifice of the Passover, the unleavened bread, and the bitter herbs.

our ancestors ate during the existence of the Temple, — for what reason was it eaten? Because the Omnipresent, blessed be He, passed over the houses of our ancestors in Egypt, as it is

עלינו. שהוציאנו ממצרים. וַעשָה בָהָם שִׁפָּטִים. וַעשָה באלהוהם. וְהַרֵג בְּכוֹרֵיהֶם. וָנֶתוֹ לָנוּ אֶת־מָמוֹנָם. וַקַרע לנו את־הים. והעבירנו בָּתוֹכוֹ בֶּחָרֶבֶה. וְשִׁקַע צָּרֵינוּ בָתוֹכוֹ. וַסִפֵּק צְּרְבֵנוּ בַּמִּדְבָּר אַרבָעים שַנָּה. את הפור ונתו הַשַּבָּת. וְקַרְבָנוּ לִפִנִי הַר סִינֵי. וְנֶתַן לֶנוּ אֶת־הַתּוֹרָה. והכניסנו לארץ וֹבַנָה לָנוּ אֵת־בֵּית הַבִּחִירָה לְבַפֶּר עַל בֶּל־עֵונוֹתֵינוֹ: רבו נמליאל היה אומר. כל־שלא אמר דברים אלו בַפֶּסַח לא יָצָא ידי חוֹכָתוֹ. וִאֵלוּ הָוָ. פַּסַח מַצָּה וּמַרור: פֶּסַח שֶׁהָיוּ אַכוֹתֵינוּ אוֹכְלִין בּוֹמֵן שֶׁבֵית הַמִּקְרָשׁ קַיָּם. על שום מה. על שום שפפח הַקָּרוֹשׁ בֶרוּךְ הוּא עַל בָּתִי אַבותינוּ בִּמִצְרַיִם. שׁנַאַמַר said: "Ye shall say, it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when he smote Egyptians, and spared our houses, and the people bowed themselves and worshipped."

Take hold of the cakes and show them to the assembly:

which we now eat, what does it mean? It is eaten because the dough of our ancestors had not time to become leavened, before the supreme King of kings, the Most Holy, blessed be He! revealed Himself unto them, and redeemed them; as it

וְאֶמֵרְמֶם וְבָּחֹ־כֶּםְח הוֹא לֵיִי אֲשֶׁר כְּּסַח עַל־בָּמֵי בְּנֵי יִשְּׁרָאֵל בְּמִצְרְיִם בְּנָנְפּוֹ אֶת־ מִצְרָיִם וְאֶת־בָּמֵינוּ הִצִיל וַיִּקְר הָעָם וַיִּשְׁתַּחווּ:

Take hold of the cakes and show them to the assembly:

מַצָּה זוּ שֶׁאָנוּ אוֹכְלִים עַל שום מָה. עַל שום שֶׁלֹא הַסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתִינוּ לְהַחֲמִיץ עַר שֶׁנְּנְלָה עַלִיהָם לְהַחֲמִיץ עַר שֶׁנְנְלָה עַלִיהָם מֶלֶך מַלְבִי הַמְּלְכִים הַקָּרוש בָּרוֹך הוֹא וֹנְאָלָם. שֶׁנָּאֲמַר



Observing the Passover Ritual

is said, "They baked unleavened cakes of the dough which they had brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they made any provision for themselves.

Take the bitter herb, and show it to the assembly:

This bitter herb which we eat, what does it mean? It is eaten because the Egyptians embittered the lives of our ancestors in Egypt; as it is said, "They embittered their lives with hard bondage, in mortar and brick, and in all manner of labour in the field. All their labour was imposed upon them with rigour.

In every generation each individual is bound to regard himself as if he had gone personally forth from Egypt, as it is said, "And thou shalt relate to thy son on that day saying, this is on account of what the Eternal did for me, when I went forth from Egypt." Thus it was not our ancestors alone, whom the Most Holy, blessed be He, then redeemed but us also did he redeem with them, as it is said, and

ייאפי אָת־הַבְּצֵק אֲשֶׁר הוציאו מִמִּצְרִים ענת מַצות בילא חָמִץ בִּינִרשׁו מִמִּצְרִים וְלֹא יָכְלוּ לְהַתְמֵהְמֵהַ וְנֵם־ צָרָה לֹא עָשׁוּ לְהֶם:

Take the bitter herb, and show it to the assembly:

מָרוֹר זֶה שֶׁאֲנוֹ אוֹכְלִים עַל שוֹם מָה. עַל שוֹם שָׁמֵּרְרוֹ הַמִּצְרִיִם אָת־חַיִּי שְׁמֵּרְרוֹ הַמִּצְרִים שָׁנָאֲמַר אֲבוֹתִינוֹ כְּמִצְרִים. שֻׁנָּאֲמַר שׁ אֹ יִיי וַיְמָבְרוֹ אֶת־חַיִּיהָם בַּעְבַרְרוֹ אֶת־חַיִּיה וֹבְלְבַנִים וֹבְכָלִיעַבְרוֹ בַּשְּׁרָה בִּתְבַרְרוֹ אָשְר־עָבְרוֹ אַת כָּלִיעַבְרָהם אֲשֶׁר־עָבְרוֹ בַהָם בִּפַּרְרֵ:

בְּכָל־דּוֹר וָדוֹר חַיָּכ אָרָם לְרָאוֹת אֶת־עַצִּמוֹ כִּאְלוֹ הוֹא יָצָא מִמְצִרִים. שֶׁנָּאֲמָר הוֹא יָצָא מִמְצִרִים. שֶׁנָּאֲמָר לֵאמר בַּעבוֹר זָה עַשָּׁה יִי לִי בְּצִאֹתִי מִמִצְרִים: לֹא אֶת־ בְּצִאֹתִי מִמִצְרִים: לֹא אֶת־ בְּבוֹתִינוֹ בִּלְכָד נְּאֵל חַקְרוֹש בָּרוֹךְ הוֹא. אֶלָא אַף אוֹתְנוֹ בָּלֹל עַמְהָם. שֶׁנָּאֲמֵר (יִבָּיֵי ne brought us forth from thence, in order to bring us in, that He might give us the land which He swore unto our ancestors.

Elevate the cup of wine and say:

Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him who performed for our fathers, and for us all these miracles. He brought us from slavery to freedom; from sorrow to joy; from mourning to festivity, and from servitude to redemption. Let us therefore sing a new song in his presence. Hallelujah!

Put the glass on the table and say: Hallelujah! Praise, O ve servants of the Eternal! praise ye the name of the Eternal! Blessed be the name of the Eternal, from henceforth and for evermore. From the rising of the sun unto the going down thereof, praised be the name of the Eternal. High above all nations is the Eternal, His glory is above the heavens. Who is like unto the Eternal, our God who dwelleth on high? yet condescendeth to look down upon heaven and earth? He raiseth the poor from the dust, and lifteth the needy from the ואותנו הוציא משָׁם לְמַעֵּן הָבִיא אַתְנוּ לְתֶת לְנוּ אֶת־ הָאָרִץאֲשֶׁרנִשְׁבַּעְלַאֲבֹתִינוּ:

Elevate the cup of wine and say:

לפִיכָּרְ אֲנַחְנוּ חַיִּכִים לְהוֹרוֹת לְהַלֵּל לְשַבֵּחַ לְפָאֵר לְרוֹמֵם לְהַרֵּר לְבָרִךְ לְעַלֵּה וּלְקַלֶּם לְמִי שֶׁעְשָׁה לַאֲבוֹתִינוּ וְלְנוּ אֶת־כָּל־הַנִּסִים הָאֵלֶּוּ אֶת־כָּל־הַנִּסִים הָאֵלֶּוּ אֶת־כָּל־הַנִּסִים הָאֵלֶּוּ הוציאָנוּ מֵעְכִרוֹת לְחַרוֹת. הוציאָנוּ מֵעְכִרוֹת לְחַרוֹת. מִינון לְשִׁמְחָה. מֵאֵבֶל לְיוֹם מוב. וּמִאֲפֵלָה לְאוֹר נְרוֹל. וּמִשְּעְבּוֹר לְנְאֶלָה וְנִאמֵר לְפָנְיוֹ (שִׁירָה הַדְּיְשָׁה) הַלְּלוֹיָה:

Put the glass on the table and say:

הַלְלוּיָה הַלְלוּ עַבְּדִי יֵי.

הַלְלוּ אֶת־שֵׁם יֵי: יְהִי שֵׁם יֵי

מְבְרָךְ. מֵעַהָּה וְעַר־עוֹלְם:
מְמִוֹרְח־שֶׁמֶשׁ עַר־מְבוֹאוֹ.
מְהָלָל שֵׁם יֵי: רָם עַל־כָּל־
נוֹים יֵי. עַל־הַשָּמִים כְּבוֹרוֹ:
מִי כַּיִי אֱלֹהִינוֹ. הַמַּוְבִּיהִי
מִעְבָּר. הַמַשְׁפִּילִי לְרָאוֹת.
בַּשְּׁבְּיהִי וְבָאָרִץ: מְאָשְׁפּת יָרִים
מִעְבָּר וָל. מֵאַשְׁפּת יָרִים

dunghill; to assign nim a seat amongst princes, even with the princes of his people. He setteth up the barren woman to dwell in the house as a joyful mother of children; Hallelujah!

When Israel went forth from Egypt, the house of Jacob from a people of barbarous language; Judah became his sanctuary, Israel his dominion. The sea beheld it and fled, the Jordan was driven back. The mountains skipped like rams, the hills like lambs. What aileth thee, O sea! that thou didst flee? O Jordan! that thou wast driven back? Ye mountains, wherefore should ye skip like rams? and ye hills,

אָבְיוֹן: לְהוֹשִׁיבִי עִם־נְּדִיבִּים. עם נְדִיבֵי עַמוֹ: מוֹשִׁיבִי עַקֶּרֶת הַבַּיִת אָם־הַבָּנִים שְׁמֵהָה הַלְּלוֹיָה: שְׁמֵהָה הַלְּלוֹיָה:

בְּצֵאת יִשְרָאֵל מִמִּצְרִים. בִּית יַעִקב מֵעם לעו: הַיְּהָה יַהוֹנְדר לְקְרְשׁוֹ. יִשְּׁרְאֵל מַמְשׁלוֹתִיו: הַיָּם רָאָה וַיָּנם. מַמְשׁלוֹתִיו: הַיָּם רָאָה וַיָּנם. הַיַּרְהַן יִםב לְאָחוֹר: הָהָרִים צאו: מַה־לְּךְ הַיָּם כִּי תָנוּם. הַיַּרְהַן הִפּב לְאָחוֹר: הֶהָרִים הַיְּרְהַן הִפּב לְאָחוֹר: הֶהָרִים הַרְקְרוֹ כְאִילִים. וְּבָעוֹת



The Miracle at the Crossing of the Red Sea

like lambs? From the presence of the Lord the earth shrunk back! from the presence of the God of Jacob, who converteth the rock into a pool of water, the flint into a fountain of waters.

Elevate the cup of wine and say:

Blessed art thou, O Eternal, our God, King of the Universe, who hath redeemed us and our ancestors from Egypt and hath brought us to the enjoyment of this night, to eat unleavened bread and bitter herbs. Thou, O Eternal, our God, and God of our ancestors; mayest thou bring us to enjoy in peace other solemn feasts and sacred seasons, which approach us, that we may rejoice in the building of thy city and exult in thy holy service; that we may there eat of the sacrifices and of the holy paschal offerings, whose blood shall be sprinkled upon the side of thine altar, for thine acceptance. Then shall we, with a new hymn, give thanks to Thee for our deliverance, and for the redemption of our souls. Blessed art thou, O Eternal, who hast redeemed Israel.

ברוך Blessed art thou, O Lord, our God, who createst the fruit of the vine.

Drink the second cup of wine.

כְּבְנִי־צאן: מִלְפְנֵי אָרוֹן חְוּלִי אָרֶץ. מִלְפְנֵי אֱלְוֹהַ יַעַקְב: הַהפְּבִי הַצוּר אֲנַם־מִיִם. חַלְּמִישׁ לְמַעִינוֹ־מֵיִם: חַלְּמִישׁ לְמַעִינוֹ־מֵיִם:

Elevate the cup of wine and say:

בָרוֹך אַחָה נֵי אֶלהֵינוּ מֶלֶרְ הָעוֹלֶם אֲשֶׁר נִאַלֵנוּ ונאל את־אַכוֹתִינוּ מִמְצְרֵים והניענו ללילה הוה לאכל בו מַצָּה וּמָרור: בו יֵי אֶלהֵינוּ ואלהי צמוחינו יניענו למוערים ולרגלים אחרים הַבָּאִים לְקְרַאתֵנוּ לְשֶׁלוֹם שְׁמֵחִים בְּבִנְיַן עִיֶּרֶךְ וְשָׂשִׁים כַעַבוֹרָתֶך. וְנֹאכַל שָׁם מִן הַוְּכָהִים וּמִן הַפְּסָחִים אֲשֶׁר יגיע דָּמֶם על קיר מִוּבַחַדְּ לָרצוֹן. וְנוֹרָה לְּךְ שִׁיר חָרָשׁ על נְאָלָתֵנוּ וְעַל פְרוּת נפשנו. כרוך אחה יי נאל ישראל:

בְּרוּךְ אַתָּה יֵי אֱלֹחֵינוּ מֶלֶךְ הָעוֹלָם כּוֹרֵא פְרִי הַנָּפֶּן:

Drink the second cup of wine.

Wash the hands and say:

Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments and commanded us to wash the hands.

Take the two whole cakes and the broken one and say the following blessings:

ברק Blessed art thou, O Eternal, our God, King of the Universe, who bringest forth bread from the earth.

Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

Take some bitter herbs dip them unto the charoseth and say:

Elessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to eat bitter herbs

Break the undermost cake and distribute it with some bitter herbs and charoseth, then say:

Thus did Hillel during the existence of the holy temple: he took unleavened bread and

עמאר the hands and say: כָּרוּך אַתָּה יִי אֱלֹהִינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִּרְשָׁנוּ בָּמִצְוֹתָיו וְצָוָנוּ עַל־נְּטִילַת

Take the two whole cakes מוֹצֵיא מַצָּה and the broken one and say the following blessings:

בָרוּך אַתָּה יְיַ אֱלֹחֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִרָהָאֶרֶץ:

בָּרוּך אַתָּה יָיַ אֱלֹהֵינוּ כֶּלֶךְ הָעוֹלֶם אֲשֶׁר קִּרְשְׁנוּ כִּמִצְוֹתִיו וְצִוְנוּ עַל־אַכִילַת מַצָּה:

Take some bitter herbs dip them unto the charoseth and siy:

בָּרוּךְּ בַּּתְּהְ יֵיָ אֱלְהִינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְשְׁנוּ בְּמִצְוֹתִיו וְצִוְנוּ עַל־אֲכִילַת מָרוֹר:

Break the undermost cake, and distribute it with some bitter herbs and charoseth, then say:

וֶבֶר לְמִקְנָשׁ כְּהִגֵּל: בּן עָשָּׁרֹה הִגֵּל בַּוְמֵן שָׁבֵּית הַמִּקְנָשׁ קִיָם. הָיָה כּוֹרֵךְ bitter herbs, and ate them together, in order to perform the Law, "With unleavened bread and bitter herbs shall they eat it."

The head of the house then eats and gives some to all at the table, who repeat the above blessing.

After supper the half of the middle cake which had been put aside, at the commencement of the service, is distributed amongst all present. This is called the "Aficomen" after which no food must be taken during the evening. The third cup is then filled.

If the number of persons who have partaken of a meal consist of three or more males beyond the age of thirteen, one of them thus begins aloud:

Gentlemen, let'us say Grace.

The rest of the company respond:

The name of the Eternal be blessed from now unto eternity.

He then proceeds:

Let us bless Him (if the company number ten or more he adds: our God), of whose gifts we have partaken.

The company respond:

ברוך Blessed be He (our God), of whose gifts we have partaken, and by whose goodness we exist.

Those who have not taken part in the meal here exclaim: Blessed be His name, yea, continually, to be blessed for ever and ever.

He then repeats:

ברוך Blessed be He (our God), of whose gifts we have partaken, and by whose goodness we exist.

ברוך הוא Blessed be He, and blessed be His name!

(פֶּסַח) מַצָּה וּמָרוֹר וְאוֹכֵל בִּיחֲד. לְקַיִּם מַה שֶׁנָּאֱמֵר עַל מַצוֹת וּמְרוִרים יאכְלְהוּ:

The head of the house then eats and gives some to all at the table, who repeat the above blessing.

After supper the half of the middle cake which had been put aside, at the commencement of the service, is distributed amongst all present. This is called the "Aficomen" after which no food must be taken during the evening.

The third cup is then filled.

שלשה שאכלו כאחת חייבים בזמון. וכילד מזמנים? המתן אומר: הב לן דנברה!

לר נלשון אשכח: רבותי וויר ווחווען בענשען! והם עונים:

יָהִי שֵׁם יָי מְכַרָּךְ מֵעַתָּה וְעַר עוֹלָם:

והמתך אומר:

בָּרְשׁוּת...נְבָרֵךְ (בעשיה מוסיף אֱלֹהֵינוּ) שָׁאָבַלְנוּ כִוֹשֶׁלוֹ:

והמקונים עונים:

בָרוּךְ (נעסיה מוסיפים אֱלוֹקיבוּ) שָׁאָבַלְנוּ בִּוֹשֵׁלוֹ וּבִשוּבוֹ חָיִינוּ:

וכל העומדים שם אף שאינם מן המסובים גם הם יענו ויאמרו בַּרוּךְ וּמְבוֹרְךְּ־ישְׁטוֹ תַּמִיד לְעוֹלֶם וָעֵר:

He then repeats:

בָּרוּךְ (אָלהִינוּ) שָׁאָכַלְנוּ מִשָּׁלוּ וּכְּמוּבוֹ חָיִינוּ: בַּרוּךְ הוּא וּבַרוּךְ שִׁמוֹ:

Blessed art thou, O Eternal, our God, King of the Universe, who feedest the whole world with they goodness, and with grace, kindness, and mercy, givest food to every creature. for His mercy endureth for ever. And as His abundant goodness hath never been deficient towards us, so may we never be in want of sustenance for ever and ever; for the sake of His great name for He is the God who feedeth and sustaineth all, and dealeth beneficently with all; and provideth food for all the creatures that he hath created. Blessed art thou. O Eternal, who givest food unto all.

עודה We will give thanks unto thee, O Eternal, our God, for having caused our ancestors to inherit that desirable, good, and ample land; and because thou hast brought us forth from the land of Egypt, and redeemed us from the house of bondage; and for thy covenant, which thou hast sealed in our flesh; for the law which thou hast taught us, and for thy statutes which thou hast made known unto us; and for the life, kindness, and mercy, which thou hast graciously bestowed upon us, and for the food wherewith thou feedest and sustainest us continually every day and hour.

בָרוּך אַתָּה יֵי אֱלֹהֵינוּ מֶלֶּדְּ הָעוֹלָם, הַנָּין אֶת־הָעוֹלָם כָּלוֹ בְּטוּכוֹ בְחֵן בְּחֶקֶר וְבְרַחֲמִים הוא נותן לֶחֶם לְכָל־בָשֶׁר בִּי לעולם חַסְרוֹ: ובְמוֹכוֹ חַנֻּרוֹל הַמִיר לא הַסַר־לַנוּ וְאַל יֶהְסַר־לָנוּ מָזוֹן לְעוֹלָם וַעֵר בעבור שמו הנדול: כי הוא זן ומפרגם לכל ומטיב לכל וֹמֵבִין מָזוֹן לְבָל־בְּרִיוֹתָיו אֲשֶׁר בָרָא. בָּרוֹךְ אַמָּה נֵי, כַּוֹּן את־הכל: נורה לך יי אלהינו על שָׁהְנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֵץ המדרה מוברה ורחבה וַעַל שֶׁהוֹצֵאתָנוּ יַי אֱלֹהֵינוּ מארץ מצרים ופריתנו מְבֵּית עַבְרִים וְעַל בְּרִיתְּדְּ שֶׁחָתְמְרָת בִּבְשָּׁרֵנוּ וַעַל חוֹרַהְךּ שֶׁלְּמַרְהָנוּ וְעַל הַקֵּיך שֶׁהוֹרַעְהָנוּ וְעַל חַיִּים הן וָהֶפֶר שֶׁחוֹנַנְהָתֵנוּ וַעַל אָכִילַת מָווֹן שָׁאַתָּר ומפרנם אותנו תמיד בכל־ יום וכבל עת ובבל שעה. And for all those things, O Eternal, our God, will we give thanks unto thee, and praise thee. Blessed be thy name continually, in the mouth of every living creature, for ever and ever; as it is written: When thou hast eaten, and art satisfied, then shalt thou bless the Eternal, thy God for the good land which He hath given thee. Blessed art thou, O Eternal, for the gift of the land, and for the food.

O Eternal, our God, we beseech thee, have compassion on thy people Israel, on Jerusalem, thy city, on Zion, the residence of thy glory, and on the kingdom of the house of David, thine anointed; and on the great and holy house, which is called by thy name Thou art our God, Father, Pastor, and Feeder; our Maintainer, Supporter, and Deliverer. Deliver us speedily from all our troubles; and suffer us not, O Eternal, our God to stand in need of the gifts of mankind, nor their loan; but let us depend on thy full, open, holy, and extensive hand, so that we may not be put to shame, nor ever be confounded.

וַעל הַכל יַי אֱלהֵינוּ אֲנַחנוּ מודים לֶדְ וּמִבֶּרַכִים אוֹתָדְ יִתְבָּרָךְ שִׁמְדְּ בְּפִי כָל־תַיּ הָמִיר לְעוֹלָם וָעֵר: כַּכָּתוֹכ ואָכַלָּתָּ וִשְּׂבֶעָתָּ וּבַרַכָּתָּ אֵת־ יי אַלהֶיךָ עַל־הָאָרֶץ הַטּבָה אָשֶׁר נְחַרְלָדְ. כָּרוּדְ אַחַה יַיָ, עַל־הָאָרֶץ וְעַל־הַמָּזוֹן: רחם יַ אֱלֹחֵינוּ עַל־יִשְׁרָאֵל עמה ועל ירושלים עיבה ועל ציון מִשְׁכַּן כָּבוֹרֶךְ וְעַל מלכות בית דוד משיחד ועל־הַבֵּיִת הַנָּרוֹל וַהַקָּרוֹשׁ שָנְקָרָא שִׁמְךְ עַלְיו: אֵלהִינוּ אָבֶינוֹ רַעָנוּ זוֹנֵנוּ פַּרָנְםֵנוּ וכלכלנו והרויהנו והרוח לנו ני אלהינו מהרה מכל-צַרוֹתֵינוּ: וְנָא אַל־תַּצְרִיכֵנוּ יי אַלהֵינוּ לא לִירֵי מַתְּנַת כשר ודם ולא לידי הלואתם כִי אָם לִירַדְּ הַמְּלָאַה הַפָּתוּחָה הַקְּרוֹשָׁה וְהָרְחָבָה שלא נכוש ולא נכלם

On the Sabbath say:

דצה Be pleased, O Eternal, our God to grant us peace in thy commandments, and in the commandment of the seventh day, even this great and holy Sabbath; for this day is great and holy in thy presence, thereon to rest, and be at ease. in love, according to the precept of thy will; and in thy good will, suffer no trouble, sorrow, or affliction, to affect us on our day of rest; and let us live to see, O Eternal, our God the consolation of Zion, thy city, and the rebuilding of Jerusalem, thy holy city; for thou art the Lord of salvation. and the Lord of consolation.

אלהינו Our God, and the God of our fathers, mayest thou be pleased to grant that our remembrance and the remembrance of our fathers, the remembrance of the Messiah, the son of David, thy servant, and the remembrance of Jerusalem, thy holy city, and the remembrance of thy people, the house of Israel may ascend, come, approach, be seen, accepted, heard and remembered for the granting of a happy deliverance, with favour, grace, mercy, life and peace, on this first day of Passover. O Lord, our God, remember us this day for good, visit us with thy blessing and save us to enjoy life. And with the word

On the Sabbath say:

רְצָה וְהַחֲלִיצְנוּיִי ְאֶלֹהִינוּ כְּמִצְוֹתִיךּ וֹבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַנְּדוֹל וְהַפְּדוֹשׁ הַיֶּה כִּי יוֹם זֶה נְּדוֹל וְקְרוֹשׁ הוּא לְפָנֶיךּ לְשְׁבָּת־בּוֹ וְלָנְוֹחַ כּוֹ בְּאַהַבָּה כִּמִצְוֹת רְצוֹנֶךְ. בִּרְצוֹּךְ הְנִיחַ לְנוּיִי ְאֶלֹהִינוּ שֶׁלֹא תְהִי צְּרָה וְיָנוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ וְהַרְאֵנוּ יְיָנוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ וְהַרְאֵנוּ יְיָנוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ וְהַרְאֵנוּ יְיִ אֶלְהִינוּ בְּנֶחְמַת צִיוֹן עִיבֶּךְ וֹבְּבְנִן בְעל הַיִּשׁוּעוֹת וּבַעל הַנָּחָמוֹת:

אלהינו ואלהי אבותינו. יַעלֶה וְיָבא וְיַגְיע וְיִרְאֶה וַיָּרָצָה וִישָּׁמַע וִיפָּקֵר וְיזָכֵר זַכְרוֹנֵנוֹ וּפָקְרוֹנֵנוּ אַבוֹתֵינוּ. וַוֹכְרוֹן כִּישִׁיתַ בֶּן־ דָּוַרַ עַכְרֶּדָּ. וְזַכְרוֹן יִרוּשָׁלַיֵם קַרְשֶׁךּ. וִוֹכָרוֹן כַּל־ עמה בית ישראל לפניה. לפליטרה ולטוברה ולחו ולחסר ולרחמים ולחיים ולשלום כיום חנ המצות הַנֶּה. וַכְרֵנוּ יֵי אֶלהֵינוּ בּוּ לְטוֹבָה. וּפָּקְרֵנוּ בוֹ לְבִרַכָה: והושיענו כו לחיים. וכרכר

of salvation and mercy, have compassion and be gracious unto us! O have mercy upon us and save us, for our eyes are continually towards thee, for thou, O Lord, art a merciful and gracious King.

holy city, speedily in our days. Blessed art thou, O Eternal, who in thy mercy buildest Jerusalem, Amen.

ברוך Blessed art thou, O Eternal, our God, King of the Universe. O God, thou art our Father, King Almighty, Creator, Redeemer, and Sanctifier: the Sanctifier of Jacob, our Pastor, the Shepherd of Israel; the beneficent King, who dealeth beneficently with all; for He hath been, is, and ever will be daily beneficent towards us. He hath dealt bountifully with us, as he doth now, and ever will: granting us grace, favour, mercy, ease, deliverance, prosperity, blessing, salvation, consolation, maintenance, and sustenance, and a peacable life and every good for ever. And may we never lack any good thing.

ישועה וַרַחַמִים חוּם וְחָגֵנוּ. וַרַחֵם עַלִינוּ וְהוֹשִׁיעֵנוּ. כִּי אַלֶּיךּ עִיגִינוּ. כִּי אֵל מֶלֶּךְ חַנּוּן וְרַחוּם אֶתָה:

וּבְנֵה יְרוּשָׁלֵיִם עִיר הַקְּדֶשׁ בִּמְהַרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יֵי, בּנֶה בְרַהֲמָיו יְרוּשֶׁלָיִם. אָמֵן:

בָּרוּך אַחָּה יֵי אֱלֹהֵינוּ מֶלֶּדְּ הָעוֹלָם, הָאֵל אַבִינוּ מַלְכֵנוּ אַרִירֵנוּ כוֹרִצִּמנוּ נאַלְנוּ יוצרנו קרושנו קרוש יעקב רוצנו רוצה ישראל המלך המוב וְהַמֵּטִיב לַכּל שֵׁבְּכֵל־ יום ניום הוא הטיב הוא מטיב הוא יטיב לנו. הוא נמלנו הוא גומלנו הוא יגמלנו לעד לחן לחמד וּלְרַהַמִים וּלְרָוַח הַצַּלָה וַהַצְלַחָה בִּרַכָּה פַּרנַסָה ורחמים וחיים וַכֶּל־טוֹב, וּמְכֵּל־טוֹב אל־ יַתְּסְרֵנוּ:

May He who is most merciful, reign over us, for ever and ever. May He who is most merciful, be praised in heaven and on earth. May He who is most merciful, be adored throughout all generations: be eternally glorified amidst us; and be honoured amongst us, to all Eternity. May He who is most merciful, maintain us with honour. May He who is most merciful, break the yoke of our captivity from of our neck, and lead us securely to our land. May He who is most merciful, send us abundant blessings in this house, and on this table on which we have eaten. May He who is most merciful, send us Elijah, the prophet of blessed memory, to bring us the good tidings of salvation and consolation. May He who is most merciful, bless

(When sitting at a table other than that of ones parents, the words in brackers are to be omitted) (my honoured father,) the head of this house; and (my honoured mother,) the mistress thereof; their house, their children,

and all belonging to them:

הָרַחֲמֶן. הוא יִמְלוֹךְ עַלִינוּ לעולם וער: הַרַחַמָן. הוּא בשמים חַמָן. הוא ישִׁתַבַּח לְרוֹר וַיִּתְפָאַר כָּנוּ לִנְצַח וִיתִבַּר כָנוּ לָעַר מי עולמים: הַרַחַמָּוּ. הוא ישבור עלנו צוארנו קוממיות לארצנו: הוא ישלח לנו את־אליה הנביא זכור לטוב ויבשר-בשורות טובות ישועות (When sitting at a table other than

that of ones parents, the words in brackets are to be omitted)

אָת־(אַבִי מוֹרִי) בַעַל הַבַּיִת ואת (אמי מורתי) ואת ביתם ואת זרעם ואת The husband: The wife: me and my wi- me and my hus- band, (anybody with children to add: my children,)

and all here present,
us, and all belonging to us. As
our ancestors, Abraham, Isaac,
and Jacob, were blessed with
all and every good: Thus may
He bless us altogether with a
complete blessing: and let us
say, Amen.

forth their and our merit, for a peaceable preservation: and may we receive a blessing from the Lord, and righteousness from the God of our salvation: and may we find grace and good understanding in the sight of God and man.

On the Sabbath:

merciful, cause us to inherit the day that is entirely Sabbath, and everlasting rest.

merciful, cause us to inherit the day that is entirely good,

The wife: The husband: אוֹתי וְאָת־בַעְלִי אוֹתִי וְאָת־בַעְלִי (anybody with children to add: וְאָת־בַּלִיאַשׁר לִי.

וח larger company: (וֹ)אָת־כַּל־הַנִּוֹסְבִּין בַּאן,

אותנו וְאֶת־כָּל־אֲשֶׁר לָנוּ, כִּמוֹ שֶׁנְּתְבָּרַכוּ אַתְבוֹתִינוּ אַבְּרָהָם יִצְחָק וְיֵעֵקְב בַּכַּל מכל כֹּל, כֵן יִבְרַךְ אוֹתְנוּ כִּלְנוּ יַחַר בִּבְרָכָה שְׁלֵמָה. וְנֹאמֵר אָמֵן:

בְּמָרוֹם יַלַמְרוֹ עַלֵיהָם וְעַלִינוּ זְכוֹת שָּׁחָהִי לְמִשְׁמֶרֶת שָׁלוֹם. וְנִשָּׁא כְרָכָה מֵאָת יְי וּצְרָקָה מֵאֶלהִי יִשְׁעְנוּ. וְנִמְצָּא חֵן וְשֵׁכֶל מוֹכ בְּעִינִי אֵלהִים וְאָרָם:

On the Sabbath:

הָרְחֲמָן. הוּא יַנְחִילֵנוּ יוֹם שֶׁבָּלּוֹ שַּבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים: הָוַ־הָוֹמָן. הוּא יַנְחִילֵנוּ יוֹם שֶׁבָּלּוֹ טוֹב,

וים מוסיפיס יוֹם שָׁבְּלוֹ אָרוּדְּ, יוֹם שְׁצַּדִּיקִים יוֹשְׁבִים וְעִטְרוֹתֵיהֶם בְּרָאשִׁיהֶם וְנָהֲנִים טוּיו השָׁכִינָה וְיִהָיה חָלַקְנוּ עִמָּהָם: merciful, make us worthy to behold the day of the Messiah and eternal life in the future state. He giveth great salvation to his King, and sheweth mercy to his Anointed; to David, and his seed for ever. May He who maketh peace in his high heavens, grant peace unto us, and all Israel, and let us say, Amen.

Fear the Eternal, Ye his saints for there is no want to those who fear him. The young lions do lack and suffer hunger; but they who seek the Lord shall not want any good. Praise ye the Eternal, for He is good; his mercy endureth for ever. Thou openest thy hand and satisfiest the desire of every living thing. Blessed is the man who will trust in the Eternal, and the Eternal will be His trust.

נער I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

May the Eternal give strength to his people, May the Eternal bless his people with peace.

Blessed art thou, O Eternal, our God, King of the Universe, who createst the fruit of the vine.

Drink the third cup of wine.

הָרְחַמֶּן. הוּא יִזְבֵּנוּ לִימוֹת הַמְּשִׁיחַ וּלְחַיִּי הָעוֹלְם הַבָּא: מִנְרּוֹל יְשׁוֹעוֹת מֵלְכּוֹ וְעְשָׁה חֵמֶר לְמִשִׁיחוֹ לְרָוֹר וּלְזַרְעוֹ עַר־עוּלָם: עשָׁה שָׁלוֹם בַּמְרוֹמִיו הוּא יַעְשָׂה שָׁלוֹם נָעְלִינוֹ וְעַל כָּל־יִשְׂרָאֵר. נָאַמְרוֹ אָמֵן:

יַראוּ אֶת־יַיָ קַרשָׁיו כִּי אֵין מַחְפוֹר לְיָרְאֵיוֹ: כִּפִירִים רשו ורעכו ודרשי ני לא־ יחסרו כליטוב: הורו ליי כיי טוב כִי לעולם חַסְרוֹ: פּוֹתֶחַ אָת־יָבֶדְ וּמַשִּבְיעַ לְכַל־חי רצון: כָּרוּךְ תַנֶּבֶר אֲשֵׁר יַבְטַּח בַּיִי וְהָיָה יִיַ מִבְטַחוּ: נַעַר הָיִיתִי נַּםזָקְנָתִי וָלֹא רָאִיתִי צַרִיק נֶעָזֶב וְזַרְעוֹ מְבַקָּשׁ לְחֵם: יי עז לעמו יהו, יי יברד את־עמו בשלום: בָרוּך אַתָּה יַי אֵלֹהֵינוּ מֶלֶּךְ העולם, כורא פרי הגפן:

Drink the third cup of wine.

open the door and say:

Pour out thy wrath upon the heathen who will not acknowledge thee, and upon the kingdoms who invoke not thy name, for they have devoured Jacob, and laid waste his dwelling.

שפך Pour out thy indignation upon them, and let thy fierce anger overtake them.

חרדף Pursue them in wrath and destroy them from under the heavens of the Eternal.

On filling the fourth cup.

Not unto us, O Eternal, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake. Wherefore should the nations say: Where is now their God? But our God is in heaven, whatsoever he pleaseth he hath made. Their idols are of silver and gold, the production of the hands of man. Mouths they have, but speak not; eyes they have, but see not; ears they have, but hear not; nostrils have they, but smell not; they have hands, but feel not; feet they have, but walk not, neither do they utter a sound with their throats. Those who make them, shall become like them, also all those who confide in them.

open the door and say:

שְׁפּרְ חֲמָתְּךְ אֶלְרְהַנּוֹיִם אֲשֶׁרְ לֹא־יִּדְעוֹּךְ וְעַרְּ מַמְלְכוֹת אֲשֶׁרְ בְּשִׁמְךְּ לֹא מַמְלְכוֹת אֲשֶׁרְ בְּשִׁמְךְּ לֹא מָבְרָאוֹ: כִּי־אָכֵל אֶת־יִּעִקְב וְאָת־נָוֹהוֹ הַשְׁמוֹ: (מהלים ע״ם וי זי.) שְׁפָּרְ־עַלִיהָם זַעְמֶּךְ וַחַרוֹן אַפְּרְ יַשִּׁינֵם: (שם פ״ם כ״ה.) מִתְּרַרְּףְ בָּאַףְ וְתַשְׁמִיֹרֵם מִתְּרַרְ שְׁמֵי יָיִ: (איכה ג פ״ו.)

On filling the fourth cup. הַלֵּל

קפי לא לְנוֹ יֵי לא לְנוֹ כִּי לְשִׁמְךָ הֵן כָּבוֹר. עַלְּחַסְּדְךְ עַלְ־אַמְהֶךְ: לְמָה יאמְרוּ הַנּוֹים. אַיִּהדנָא אֱלְחֵיהָם: הַנּוֹים. אַיִּהדנָא אֱלְחִיהָם: הַנּוֹים. מַעְשָׁה: עַצַבִּיהָם כֵּסֶף חְפֵּץ עָשָה: עַצַבִּיהָם כֵּסֶף וְחָבָּר. מַעֲשָה יְדִי אָרָם: כָּה לְהֶם וְלֹא יְרֵבוֹי לְהֶם לְהָם וְלֹא יְרָאוֹי בְּרוֹ. אַיְנִים לְהָם וְלֹא יְרָאוֹ: אָוְנִים לְהָם וְלֹא יְרִיחוֹן: יְשְׁמֵעוֹ. אַף לְהָם וְלֹא יְרִיחוֹן: יְבִיהֶם וְלֹא יְמִישוֹן רַנְלֵיהֶם וְלֹא יְהַלֹּכוֹ. לֹא־יֶרְגוֹ בִּנְרוֹנְם: בְמוֹהֶם יִהְיוֹ עְשֵׁיהֶם. כֹּל בְמוֹהֶם יִהְיוֹ עְשֵׁיהֶם. כֹּל O Israel trust in the Eternal, He is thy help and thy shield. O house of Aaron, trust in the Eternal, their help and their shield is He. Those who revere the Eternal, and trust in the Eternal, their help and their shield is He.

" The Eternal hath remembered us, He will bless us, He will bless the house of Israel, He will bless the house of Aaron. He will bless those who revere the Eternal, the small as well as the great: May the Eternal increase you, more and more, you and your children. Ye are blessed of the Lord, the maker of heaven and earth. The heavens are the heavens of the Eternal, but the earth hath He given to the children of men. The dead praise not the Eternal, nor do they who descend into the silent grave. But we will bless the Eternal, from henceforth until evermore. Hallelujah.

I love the Eternal, for he hath heard my voice and my supplications. For he hath inclined his ear unto me, therefore will I invoke him whilst I live. The struggles of death compass me, and the pangs of the tomb seize me; sorrow and grief befall me. On the name of the Eternal I call, I beseech thee, O Eternal, deliver thou my soul! The Eternal is gracious and just, and our God is merciful. The Eternal preserveth the simple, I was miserable and He saved me.

בַּטַח בַיִי. עוֹרָם וּמְנִנָּם הוא: בות אַהַרן בִּטְחוּ בַנִי. צוֹרַם וֹמֶננֶם הוא: יַרְאֵי יִי בִּמְחוּ בַיִי. עוֹרֶם וּמֶוּנֶּם הוֹא: וֹי וַבְרָנוּ וִבְרַרָּ. יַבְרַרָּ אֶתּ. בית ישְרָאֵל יְכָרֵךְ אֶת־בֵּית אַהַרן:יָבָרַרְיִירָאִי יִיּיַהַקְּטַנִּים עם־הַנְּרֹלִים: יםף וְיַעַלֵיכֶם. אַלִיכֶם וְעַל־בְּגִיכֶם: בְּרוּכִים אַהַם לַנִי. עשֵׁה שָׁמֵים נָאָרֵץ: הַשְּׁמִים שָׁמַיִם לַיָּי. וַהַאָרץ נָתַן לִכְנֵי־אָדָם: לא־הַמֵּחִים יָהַלֵּלוֹ־יָה. וַלֹא כַּל־יִרְדֵי רוֹכֶור: וַאֲנַחְנוּ נְכָרֵךְ יָה בועקה וער־עולם הַלֵּלוּיַה: קם אָדַבְרָתִי בִּייִשְׁמַעיֵיָ. אֶת־ קולי תַּחֲנוּנִי: כִּי־הִטָּה אָוָנוֹ לִי. וֹבְיָמֵי אֶקְרָא: אֵפְפְוּנִי חַבַלֵּי־מָוֶרת וּמִצְרֵי שָׁאוֹל מֹבֹאונו. בֹנע וֹנון אָמֹבֹא: וֹבְמֶם־יוֹי מֶלְרָא. אָנְה מַלְטָה נַפְּשִׁי: חַנוּן יֵי וְצַרִּיק. ואלהינו מרחם: שמר פַּתָאים יֵי. דַלֹתִי וְלִי יְהוֹשֵׁיעֵ: Return unto thy rest, O my soul, for the Eternal hath dealt mercifully with thee. For thou hast delivered my soul from death, mine eye from tears, my foot from falling. I will walk in the presence of the Eternal in the land of the living. I believe because I have spoken. I am greatly afflicted. In my haste I said, all that is human is deceptive.

שה What shall I render unto the Eternal for all his benefits towards me? The cup of salvation will I raise, and upon the name of the Eternal will I call. I will pay my vows unto the Eternal now in the presence of all his people. Grievous in the sight of the Eternal is the death of his pious ones. O Eternal, for I am thy servant, 1, thy servant, the son of thy handmaid; thou hast loosened my bonds. Unto thee will I offer a sacrifice of thanksgiving; I will call upon the name of the Eternal. I will pay my vows unto the Eternal, now in the presence of all his people. In the courts of the house of the Eternal, in the midst of thee, O lerusalem. Hallelujah!

Praise the Eternal, all ye nations; praise Him, all ye people; for His mercy prevaileth over us, and the truth of the Eternal endureth for ever. Hallelujah!

שובי נפשי למנוחיכי. כי יי נָבֵל עַלָיִבִי: כִּי חִלַּצִהָּ נַפִּשִׁי ביפות. את עיני מודמעה אָת־רַגִּלִי מְרֶחִי: אֶתִּחַלֵּךְ לְפָנֵי יַיַ. כָאַרצוֹת הַחַיִּים: האמנתי כי אַרַכַּר. אַני עניתי מאר: אַני אָמַרָתִי בְּחָפִוִי. כָּל־הָאֶרָם כֹוֵב: בָרדאַשׁיב ליי. כל-תנמולוהי עלי: כוסישועות אֶשָּׁא. וֹכְשֵׁם יֵי אֶקְרָא: נְדָרֵי לַיִי אֲשַׁלֵם. נֶנְרָה־נָא לְכָל־ עמו: יָקַר בָּעינֵי יַיַ. הַמְּוְתָה לַחַסִירַיו: אַנָּה ייַ עַכְרֶדָּ. אָנִי עַכְּדָרְ כֶּרְאָכְיָתֶדְ. פַּתַחַהָּ לְמוֹמֶרֵי: לְךְּ אֶוְבַח ובח תורה. וכשם יי אקרא: נָדָרִי לַיָּי אֲשַׁלֵּם: נַנְרָה־נָא לכל־עמו: בְּחַצְרוֹת בֵּית יְיַ בתובבי ירושלם הללויה: קיי הַלֵּלוּ אֶת־נֵי כָּל־נּוֹיִם. שַבְּחוֹהוֹ כָּל־הָאִמִים: כִּי נָבַר עַלֵינוּ חַסְרוֹ וָאֲמֶת־יַיַ לְעוֹלֶם

nal, for He is good, for His mercy endureth for ever.

Let Israel now say, that His mercy endureth for ever.

Let the house of Aaron now say,

that His mercy endureth for ever.

Let those who fear the Eternal now say,

that His mercy endureth for ever.

ו מן־המצר In distress I called upon the Eternal, and the Eternal answered and gave me ease. As the Eternal is for me, I will not fear; what can man do unto me? The Eternal is for me, with those who help me, and I shall see my desire on those who hate me. It is better to trust in the Eternal, than to rely on man. It is better to trust in the Eternal, than to rely on princes. Though all nations compass me, in the name of the Eternal I shall cut them off. They surrounded me, yea they utterly compassed me about, but in the name of the Eternal I shall cut them off. They compassed me about like bees, they burned like a fire of thorns, in the name of the Eternal I shall cut them off. Though thou didst harm to me, that I might fall, the Eternal supported me. The Eternal is my strength and song, and He has been my succour. The voice of song and salvation is in the tents of the righteous; the right hand of the Eternal doeth valiantly; the right hand of the Eternal is exalted, the

קח הודו לני כייטוב. כִי לְעוֹלֶם הַסְרוֹ: "אמַר־נָא יִשְׂרָאֵל. כִי לִעוֹלֶם חַסְרוֹ: יאמָרוּ נָא בֵּית־אַהַרן. כִּי לְעוֹלֶם חַסְרוֹ: יאקרו נא יְרָאִי יִי. כִּי לְעוֹלָם חַסְרּוֹ: מורהמצר קראתי יָה. עָנָנִי בַּמֶּרְחַבְיָה: יָיָ לִי לֹא אִירָא. מַה־יַּעשָׂה לִי אָרָם: יָיָ לִי בעוָרָי. וַאֲנִי אֶרְאֶה בְשׁנְאָי: טוב לַחַסות בַנֵי. מִבִּטְהַ בָּאָרָם: טוֹכ לַחֲׁסוֹת בַּיִי. מִבְּטְחַ בִּנְדִיבִים: כַּל־נּוֹיִם סְבָרְוֹנִי. בְּשֵׁם יֵי כִּי אֵמִילַם: סַבוּנִי נַם־סִבְּבְוּנִי. בְּשֵׁם יֵי כי אַמִילַם: סַבְּוֹנִי כִרְבֹרִים רעכו כָאש קוצים. כְשֵׁם יִי כי אַמִילַם: דַחה דְחִיתְנִי לְנְפַּל. וַנִי עֻוְרָנִי: עָזִי וְוִמְרָת יָה.וַיָּהִילִי לִישׁוּעָה: קוֹל רָנָה וישוּעָה בָּאָהֶלֵי צַרִיקִים. יְמִין יַ עשָה חֵיל: יִמִין יַי רוֹמֵמָה.

right hand of the Eternal doeth valiantly. I shall not die, but live on, and declare the works of the Eternal. The Eternal may chastise me, but He hath not given me over unto death. Open the gates of righteousness for me, I will enter through them, to give thanks unto the Eternal. This is the gate of the Eternal into which the righteous shall enter. I will praise thee, for thou hast answered me and become my deliverance. The stone which the builders rejected, hath become the chief corner-stone. This hath proceeded from the Eternal, it is marvellous in our eyes. This is the day which the Eternal hath appointed, we will rejoice and be glad on it.

אנא O Eternal, save us now, we beseech thee.

אנא O Eternal, save us now, we beseech thee.

אנא O Eternal, send us now prosperity, we beseech thee.

אנא O Eternal, send us now prosperity, we beseech thee.

Blessed be he who cometh in the name of the Eternal; we bless you from the house of the Eternal. The Eternal is God, and it is He who granteth us light. Bring the sacrifice bound with myrtles to the horns of the altar. Thou art my God, and I will praise thee! O my God, I will extol thee. Give thanks unto the Eternal, for He is good, for His mercy endureth for ever.

יִמִין יֵי עשָה הֵיל: לא־אַמוּת בּיאֶחְנֶה.וַאֲסַפֵּר מַעשֵׁהיָה: יַםר יִפְרָנִי יָה. וְלַמֶּוֶת לֹא נָתָנָנִי: פַּתְחוּ־לִי שַׁעַרֵי־צֶּרֶק. אָכא־כָם אוֹרֶה יָהּ: וֶה־ הַשַּׁעַר לַיִי. צַרִיקִים יָבְאוּ בוֹ: אוֹדְךּ כִּי עֲנִיחָנִי. וַהְּהִי־לִי לישועה: (This is יקבן מָאַםוּ (This is repeated) הַבּוֹנִים. הַוְּהָה לְראשׁ פִּנָּה: (rep.) כַּאַתיִי הַיִּתְה וֹאת. הִיא נפלאת בעינינו: (repeat) וֶה־ הַיוֹם עָשָׂה יַיַ. נְגֵילַרה (repeat) ונשמחה בו: אָנָא יַי הוֹשְיעָה נָא אָנָא יֵי הוֹשִׁיעָה נָא אָנָא יָיָ הַצְּלִיחָה נָא אָנָא יַי הַצְּלִיחָה נָא: בַּרוֹךְ דַבָּיֻא בְּשֵׁם וֵי. בַרְכְנוּכֶם מִבֵּית יֵי: (rep.) אֵל יִי וַיאָר לָנוּ. אִכְרוּיהַג בַּעַבתִים עד קרנות הביובח: (repeat) אלי אַתָּה וַאוֹרֶהָ. אֱלהי אַרוֹבִיבֶּיךְ: (רפף) דוֹדוּ לֵנִי בִּיד נוב. בי לעולם הקהו: (repeat)

nal, shall praise thee; thy pious servants with the righteous who perform thy will, and thy people, the house of Israel, with joyful song shall give thanks, bless, praise, glorify, extol, reverence, sanctify, and acknowledge thy name, O our King, for unto thee it is good to render thanksgiving, and pleasant to sing praise unto thy name, for thou art God from everlasting to everlasting.

Recite the following Hallel.

הורו Give thanks unto the Eternal, for He is gracious; for His mercy endureth for ever.

Give thanks to the God of Gods; for His mercy endureth for ever.

Give thanks to the Lord of Lords, for His mercy endureth for ever.

Unto Him who alone performeth wondrous deeds; for His mercy endureth for ever.

Unto Him who made the heavens in wisdom; for His mercy endureth for ever.

Who did expand the earth above the waters; for His mercy endureth for ever.

Who made great lights; for His mercy endureth for ever.

The sun to rule by day; for His mercy endureth for ever.

יַהַלְּלְּהְ יֵי שֶׁלְהִינוּ (שֵל) כָּל־ מַעשִּיך. וַחָסִיבִיךְ צַּדִּיקִים עושִׁי רַצבֶּךְ וְכָל עַמְּךְ בֵּית ישִׁרְאֵל כִּרנָה יוֹדוּ וִיכְּרָכוּ וִישַׁבְּחוּ וִיפְאַרוּ וִירִוֹמְוֹמוּ וְישַׁבְּחוֹ וִיפְאַרוּ וְיִכְּלִיכוּ וְישַבְּחוֹ וְיִפְאַרוּ וְיִכְּלִיכוּ וְישַבְּחוֹ וְיִפְאַמִּךְ נַאָּה לְזָמֵר אָתְרשׁיִ מְעוֹלָם וְעֵר עוֹלָם אָתַה אָל:

Recite the following Hallel.

קי הודו לֵיִי כִּי־טוֹב.

בִּי לְעוֹלָם חַסְהוֹ:

הודו לֵאלהִי הָאֱלֹהִים.כִּלְּחַ:

הודו לֵאַרנִי הָאֲרנִים. כִּלְּחַ:

לְעשׁרֹ נְפְּלָאוֹת נְּרְלוֹת לְעשׁרֹ הַשְּׁמִים בִּיְלְוֹת חַסְרוֹ:

לְעשׁה הַשְּׁמִים בִּתְבוּנָה.

כִּי לְעוֹלָם חַסְרוֹ:

לְעשׁה הִישְׁמִים לְעוֹלָם חַסְרוֹ:

לְעשׁה אוֹרִים נְּרְלִים. כִּלְחַ:

לְעשׁה אוֹרִים נְּרְלִים. כִּלְחַ:

אָתרהַשְּׁמִשׁ לְמִימְשֵׁלֶת בַּיוֹם.

כִי לְעוֹלָם חַסְרוֹ:

אָתרהַשְּׁמִשׁ לְמִימְשֵׁלֶת בַּיוֹם.

The moon and stars to rule by night; for His mercy endureth for ever.

Who smote the Egyptians in their first born; for His mercy

endureth for ever.

And brought out Israel from among them; for His mercy endureth for ever.

With a strong hand and outstretched arm; for His mercy en-

dureth for ever.

Who divided the Red Sea into two; for His mercy endureth for ever.

And caused Israel to pass trough the midst of it; for His mercy endureth for ever.

And overthrew Pharaoh and his hosts in the Red Sea; for His mercy endureth for ever.

To him who guided His people trough the wilderness; for His mercy endureth for ever.

Who smote great kings; for His mercy endureth for ever.

And slew mighty kings; for His mercy endureth for ever.

Sihon, king of the Amorites; for His mercy endureth for ever. And Og, king of Bashan; for His mercy endureth for ever.

And gave their land as an inheritance; for His mercy endureth

for ever.

As an inheritance to Israel, His servant; for His mercy endureth for ever.

Who remembered us in our humiliation; for His mercy endureth for ever.

And redeemed us from our oppressors; for His mercy endureth for ever.

Who giveth food unto all flesh; for His mercy endureth for ever.

O give thanks unto the God of heaven; for His mercy endureth for ever.

The soul of whatsoever hath life, bless thy name, O Eternal, our God, the spirit of all flesh,

לְמַבֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם. כִי לעוֹלֶם חַסְרּוֹ: ווצאישׂראל מחוכם. כּלְ־חַ: בנר חוקה וכורוע נטויה. כי לעולם חַקרו: לְנוֹר יַם־סוּף לְנְוָרִים. כִּלְיחַ: וָהָעֶבִיר יִשְׂרָצִי כָּתוֹכוֹ. כָּלְ חַ: ונער פַרעה וחילו בים־סוף. כִּי לְעוֹלֶם חַסְרוֹ: לְמוֹלִיךְ עַמוֹ בַּמִּרְבָּר. כִּלְ'חַ: לְמַבֵּה מְלָכִים נְּרלִים. כִּלְ חֵ: וַיַברגמָלָכִיםאַדירים.כִּלְ'חַ: לְםִיחוֹן מֶלֶךְ הָאָמֹרִי. כִּלְ״חַ: וּלְעוֹג מֶלֶךְ הַבְּשֶׁן. ונָתַן אַרצָם לְנַחֲלָה. כִּלְ״חַ: נַחַלָה לִישְׁרָאֵל עַבְרוֹ. כִּלִּחַ: שַבִּשִׁפַלֵנוּ זְכַר־לָנוּ ויפרקנו מצרינו. נתו לחם לכל־בַּשָּׁר. כִּלְ״חֵ: הורו לְאֵל הַשְּׁמָיִם. כִּלְּחַ: נְשָׁמַת כָּלִיחֵי הַּכָּרֵך אֶת־ שִׁבְּךְ נֵי אַלְהֵינוּ. וְרְוּחַ בַּלִּ

continually glorify and extol thy name, O our King; thou art God from eternity to eternity and beside thee we acknowledge neither king, redeemer nor saviour; thou redeemest, deliverest, maintainest and hast compassion with us, in all times of trouble and distress! we have no King but thee. Thou art God of the first; and God of the last; the God of all creatures, the Lord of all generations. Thou art adored with all manner of praise; who governest the Universe with tenderness, and thy creatures with mercy. The Eternal neither slumbereth nor sleepeth, but rouseth those who sleep, awaketh those who slumber, He causeth the dumb to speak; he looseth those that are bound; he supporteth the fallen, and He raiseth up those who are bowed down; and therefore, etah elone do we worship. Although our mouth were filled with melodious songs, as the fulness of the sea, our tongues with shouting, as the raging billows thereof, and our lips with praise, like the wide-extended firmament, and our eyes with brightness like the sun and the moon, and our hands raised as the eagles fly heaven-

בָשֶׁר הִפָּאֵר וּתְרוֹמֵם וִכְרָךְ מַלְבֵנוּ הָמִיר. מִן־הָעוֹלָם וַעַר־הָעוֹלֶם אַהָה אֵל. וֹמְבַּלְעָרֶיךְ אֵין לָנוּ מֶלֶרְ נואל ומושיע פורה ומציל ומְפַּרְנֵם וּמְרַחֵם בִּכָל־עַת צָרָהוָצוּקָה אֵין לָנוּ מֶלֶךְ אֶלָא אָתָה: אֱלֹהֵי הַרְאשׁוֹנִים וָהָאַחַרוֹנִים. אֵלוֹהַ כַּל־ בְּרִיוֹת אֲרוֹן כָּל־תּוֹלְרוֹת הַמִהְלֵל בָרב הַתִּשְׁבָּחוֹת רבומנהג עונד מו בחפר וֹבְרִיוֹתָיו בְּרַחֲמִים. וַיָּי לא־ יָנוֹם וְלֹא־יִישָׁן. הַמְעוֹרֵר ישנים והמקיץ נרדמים. וָהַמֵּשְיהַ אַלְמִים. וְהַמַּתִּיר אַסוּרִים וָהַסוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לְדְּ לְבַרְדְ אַנְחָנוּ מוֹרִים. אַלוּ פִינוּ מְלֵא שירה כַיָּם וּלְשוֹנֵנוּ רְנָה כַּהַמוֹן נַלָּיו וְשִׂפְתוֹתֵינוּ שֵׁבַח כָּמֶרְחַבֵּי רָקִיעַ. וַעִינֵינוּ מאירות בשמש ובירח. פרושורה כנשבי

ward and our feet swift as the efforts tould not our render sufficient thanks unto thee, O Eternal, our God, and the God of our fathers, or to praise thy name for one of the countless deeds of love, which thou hast conferred on us, and on our ancestors. For thou, O Eternal, our God, didst redeem us from Egypt, and release us from the house of bondage: in time of famine didst thou sustain us; and in plenty didst thou nourish us. From the sword didst thou deliver us, from pestilence thou didst save us; and from disease and raging sickness didst thou relieve us. Hitherto thy tender mercies have supported us, and thy kindness hath not forsaken us. O Eternal, our God, forsake us not in future. Therefore the limbs of which thou hast formed us, the spirit and soul which thou hast breathed into us, the tongue thou hast placed in our mouth, they shall worship, bless, praise, glorify, extol, reverence, sanctify, and acknowledge thy sovereign power, our King. Every mouth shall adore thee, and every tongue

ורגלינו קלורת ספיקים להודות לך יי אבותינו. וּלְכָרֵךְ אֶת־שְׁמֶךָ. עַל־אַחַת מאָלֶף אֵלֶף אַלְפִי אַלְפִים וָרבֵּי רָבָבוֹת פָּעָמִים הַשּוֹבוֹת שַעשִיתַ עם־אַבוֹתֵינוּ וְעַמַנוּ: מִמְצְרַיִם נְאַלְתָנוֹ יַי אֵלֹהֵינוּ וֹמְבֵּית עַבָּרִים פִּדִיתֵנוּ.בּרעב וֹבְשַׁבַע בְּלְבַלְחֵנוּ. הצלמנו. ומחלים ונאָמָנִים דְּלִיתָנוּ: עַר־הֵנָּה ַעַזְרוֹנוּ רַחֲמֶיך. וֹלא־עַזְבוּנוּ ואַל־הִטְשֵנוּ אֱלהֵינוּ לָנֵצַח: עַל־כֵּן אֶכָרִים שֶׁפַּלֵנְתָּ בֶנוּ. וְרְוּחַ וּנְשַׁמָה שַנְפַּחָתָ בִּאַפֵּינוּ. וַלַשוֹן אֲשֵׁר בְּפֵינוּ. הָן הֶם יוֹרוּ ויעריצו וירוממו וַיִמְלִיכוּ אָת־שִׁמְדְּ מַלְבֵּנוּ: כִּי כל־פַּה לְדְּ יוֹרֵה. וְכָל

shall swear unto thee; every knee shall bend unto thee; every being shall bow down before thee; every heart shall revere thee, and all inward parts and reins shall sing psalmodies unto thy name; as if is written "All my bones shall say O Eternal, who is like unto thee?"; who delivereth the weak from him that is too strong for him; the poor and needy from their oppressor. Who is like unto thee? who is equal unto thee? who can be compared unto thee? Thou Great, Mighty, and Love inspiring God! most High God! posessor of heaven and earth! We will praise, adore, glorify, and bless thy name; as it is said by David: "Bless the Eternal, O my soul! and all that is within me, bless His holy name." Thou art the God! who art mighty in thy strength, who art great by thy glorious name! Mighty for ever, and awful in thy fearful deeds; the King, who sitteth on the high and exalted throne.

Who inhabiteth eternity, most exalted is His name; as it is written: "Rejoice in the Eternal, O ye righteous, for to the upright praise is comely."

By the mouth of the upright shalt thou be praised, blessed by the utterances of

לף תשכע. וכל־בֶּנֶרְהָ לְדְּ תַּבְרַעַ. וְכָל־קוֹמָה לְפָנֵיךּ השתחנורה. וכל־לכבורת יירָאוּדָּ. וְכָל־קֶרֶב וּכְלִיוֹת יַזַמָּרוּ לִשְמֶךּ. כַּדָבָר שֶׁבָּתוּב כל עצמותי תאמרנה יי מי כְמִוּךְ. מַצִּיל עָנִי מֵחָוָק מִמֶנוּ וְגָנִי וְאֶבִיוֹן מִנּוֹוְלוֹ: מִי יַרְמֶה־ לְהַ וֹמִי וִשְׁנֶה־לָּךְ וֹמִי יַעַרֶּדְּ לְדָּ. הָאֵל הַנְּרוֹל הַנְּבוֹר וָהַנוֹרָא אַל עָלְיוֹן קנֵה שָׁמַיִם וֹבְּלֶרְן: נְהַלֶּלְךְּ וּנְשַבְּהָדְ וּנְפָּאֶרְךּ וּנְבָרֵךְ אֶת־שֶׁם קרשה. כָאָמור. לְדָוָד כָּרַכִי נפשי אתיני וְכָל־קְרַבִי אֶת־ שם קרשו: הָאֵל בְּתַעַצְמוֹת עוַדָּ. הַנְּרוֹל בִּכְבוֹר שְׁמֶדְּ. רַ־וּנְכוֹר לְנֶצַח וְהַנוֹרָץ בנוראומיף. המלך היושב על כִמָא רַם וְנִשְּׂא: שוכן ער, מֶרוֹם וַקרוֹש שמו. וכתוב רגנו צדיקים בִי לִישָׁרִים נָאוָה תְהַלְּה: בְפִי יְשָׁרִים תְּתְהַלֵּל. וּכְרַכְרֵי צַּדִּיקִים הָתְכָּרַךְ.

the righteous; extolled with the tongue of the pious; and sanctified in the midst of saints.

of many thousands of thy people, of the house of Israel, thy name shall be glorified, O our King, throughout all generations, for it is the duty of all created beings in thy presence, O Eternal, our God, and the God of our fathers, to extol, honor, bless, exalt, magnify, glorify with song beyond all the utterances of the hymns and psalms of David the son of Jesse, thy servant, and thine anointed.

Praised be thy name for ever, O our King! God and King, great and holy, in heaven and on earth! for unto thee, O Eternal, our God, and the God of our fathers, appertaineth song, and praise, hymn and psalm; strength and dominion; victory greatness, and power; adoration, and glory; sanctity, and majesty; laud and thanksgivings henceforth unto everlasting. Blessed art thou, O Eternal, Almighthy King glorified with praises, worthy of great thanksgiving, Lord of wondrous deeds, who delightest in songs of psalmody; King, Almighty, and Eternal.

וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם. ובקרב קרושים התקדש: ובמקהלות רבבות עמף בֵית ישראל בִרנָה יִתְפָאַר שִׁמְךּ מַלְבֵנוּ בִכָּל־דוֹר וַדוֹר שֵבֵן חוֹבַת כָּל־הַיִצוּרִים לְפָנֶיךְ יִיָּ אֱלֹחֵינוּ וֵאלֹחֵי אַבוֹתִינוּ לְהוֹרוֹת לְהַלֵּל לְשַבֶּחַ לְפָאָר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּם עַל כֶּל־דָּבְרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוַר בֶּרִישִׁי עַכְרָךְּ מְשִׁיחֶךְּ: ישתבח שמד לעד מלבנו הָאֵל הַמֶּלֶךְ הַנָּרוֹל וְהַקְּרוֹשׁ בַשְּׁמֵים וּבָאָרֶץ כִּי לְדְּ נָאֶה יי אלהינו ואלהי אכותינו שִׁיר וּשִׁבֶּחָה הַלֵּל וַוְמִרָה עוֹ וממשלה גצח ורלה וגבורה תְּהַלָּה וְתִפְּאֶרֶרת קְּרָשֶׁה ומַלְכוּת בָּרַכוֹת וְהוֹרֵאוֹת מֵעַתָּהוְעַר־עוֹלָם:כָּרוּךְאַתָּה נֵי אַל מֵלֶךְ נָרוֹל בַּתִשְׁבָּחוֹת אַל הַהוֹרָאוֹתאַרוֹןהַנְּפָלָאוֹת הַבּוֹחֵר בְשִׁירֵי וְמְרָהַ מֶּלֶּהְ אל הו העולמים:

This is recited on the first night.

ובכן And thous it came to pass

at midnight.

Of old thou didst perform abundant miracles in the night, at the beginning of the first watch of this night.

When thou didst cause Abraham, the true convert, to be victorious when he divided his com-

pany at night.

It was at midnight.

Thou didst threaten the king of Gerar (Abimelech) with death in a dream at night.

Thou didst terrify the Syrian

(Laban), in the night.

and prevailed against him, at night.

It was at midnight.

The first born of the Egyptians didst thou smite at midnight.

Their vigorous youth the found not, when they arose at midnight.

וּבְבֵן וַיְהִי בַּחֲצִי הַלֵּיְלָה:

אָז רב נִסִים הִפְּלֵאתָ בַּלְיִלָה: בְּרֹאשׁ אַשְּׁמוּרוֹת זֶה הַלְּיְלָה: גֵּר אָדֶק נִצְּחָתוֹ כְּנָחֶלַק לוֹ לַיְלָה:

וְיְהִי בַּחֲצִי הַלֵּיְלָה:

בַּנְתָּ מֶלֶךְ נְּרֶר בַּחֲלֹם הַלֵּיְלָה: הַפְּחַדְתָּ אֲרַמִּי בְּאֶמֶשׁ לֵיְלָה: וִישְׂרָאֵל יָשַׂר לָאֵל וַיִּיּכֵל לוֹ לֵיִלָה:

וַיְהִי בַּחֲצִי הַלַּיְלָה:

זֶרַע בְּכוֹרֵי פַּתְרוֹם מְחַצְיהָ בַּחֲצִי

הַלֵּילָה:

חילם לא מִצְאוּ בְּקוּמָם בַּלֵּיִלָה:

On the second night recite:

ובכן Ye shall say this is the sacrifice of the Passover.

Thy mighty power didst thou wonderfully display on the Passover.

To be the chief of all the solemn feasts didst thou exalt the Passover.

Thou didst reveal to the Oriental (Abraham) the miracles performed at midnight at the Passover.

And ye shall say this is the sacrifice of the Passover.

Thou didst visit his (Abraham's) door during the heat of the day at the Passover.

He entertained the angels with unleavened cakes at the Passover.

To the herd he ran and prepared a calf, a prototype, of the sacrifice of the Passover. And ve shall say it is the sacrifice of the Passover.

The Sodomites provoked God, and were consumed with fire at

the Passover.

Lot was delivered from them and he baked unleavened cakes at the Passover.

וּבְבֵן וַאֲמַרְתָּם וֶבַח פֶּםַח:

אְמֶץ נְבוּרוֹתֶיךְ הִפְּלֵאתָ בַּפֶּּסֵח: בָּרֹאשׁ כָּל מוְעַדוֹת נִשֵּׂאתָ פֶּּסַח: בָּלִיתָ לְאֵיָרָחִי חֲצוֹת לֵיל בָּפָּסַח:

וֹאַמַרְהָם זֶבַח פֶּסַח:

דְּלָתִיו דָפַקְתָּ כְּחוֹם הַיּוֹם כַּפֶּסַח: הִסְעִיד נוֹצַצִים עִנּוֹת מֵצוֹת כַּפֶּסַח: וְאֶל הַבָּקִר רָץוֵכֶר לְשוֹר ִעְרָךְ פָּסַח:

וֹאַמַרְתָּם זֶבַח פֶּסַח:

יַעמר סְרוֹמִים וְלֹהָמוּ בְּאֵשׁ פֶּסַח: הַלֵץ לוֹם מִהָם וּמֵצוֹת אָפָה בְּקִץ בּסח:

The army of the prince of Harosheth didst thou trample down through the stars at night.

It was at midnight.

When the blaspheming Senachereb purposed to assail thine Habitation, thou didst frustrate him by the number of the dead, in the night.

Bel and its image were overthrown in the darkness of night.

To the much beloved man (Daniel) was the mysterious vision reveated in the night.

It was at midnight.

He who made himself drunken, out of the holy vessels was slain in that same night.

He (Daniel) was delivered from the lions den he, who interpreted the terrifying dreams of the night.

Haman the Agagite, who cherished enmity, wrote his letters ot exterminate the Jews, at night.

It was at midnight.

פַּפַת נְגִיד חֲרְשֶׁת סִלֵּיתָ בְּּכְוֹכְבֵי לֵיֶלָה: וַיְהִי כַּחֲצִי הַלַּיֵלָה: יָעץ מְחָרָף לְנוֹפֵף אָוּוּי הוֹבֵשְׁתַּ בָרַע בֵּל וּמַצְבוֹ בְּאִישוֹן לָאִישׁ חֲמוּרוֹת נִגְלָה רָז חֲזוֹת לֵיְלָה: וַיְהִי בַּחֲצִי הַלַּיְלָה: כִשְׁתַבֵּר בִּכְלֵי קְנֵישׁ נָהֶרַג בּוֹ

נושע מבור אַריות פּוֹתֵר בְּעִקּוֹתֵי לילה:

שָּנְאָה נָמַר אֲנָנִי וֹכְתַּב סְפָּרִים בַּלֵילָה: וַיְהִי בַּחֲצִי הַלַּיְלָה:

Thou didst sweep the land of Moph and Noph when Thou didst pass through it at the Passover.

And ye shall say this is the

sacrifice of the Passover.

Lord, Thou didst smite the head of every first-born on the night of the Passover.

Yet didst thou, O Omnipotent! pass over thy first-born (Israel) marked with the blood of the sacrifice of the Passover.

Not suffering the destroyer to enter within my doors, at the Passover. And ye shall say this is the

sacrifice of the Passover.

strongly besieged city (Jericho), was surrendered at the Passover.

Midian was destroyed by the cake of barley bread, like the offering of an Omer, at the Passover.

The mighty of Pul and Lud were destroyed with burning conflagration, on the Passover.

And ye shall say this is the sacrifice of the Passover.

מאמאת אַרְמַת מוֹף וְנוֹף בְּעָבְרְךְ בַּפַּסַח:

וֹאַמַּוֹרַמָּם וָבַח פּּסַח: יָה ראש כָּל אוֹן בָּחַאְיָה בְּלֵיל בַּבָּיר עַל בֵּן בְּכוֹר בָּּםַחְתָּ בְּדַם בֶּּםַח: לְבָלְתִּי תֵּת מַשְׁחָית לָבֹא בִּפְתְחֵי בַּפֶּׁסַח:

וֹאַכּוֹרנים וֹבֹע פּּכֹּטו:

מְסָנֶנֶת סְנָרָה בְּעִקּוֹתֵי גַּשְׁמְדָה מִרְיָן בִּצְלִיל שְׁעוֹרֵי עְמֵר פַּסַח: שוֹרֶפוּ מִשְׁמַנֵּי פוּל וְלוּד יַלְּוֹר פֶּלֹטָת: ואַמִּרְנַיִּם וָבַּח פּּלֹטַת: Thou didst awaken thy all-conquering power against him by disturbing the sleep of the king at night.

Thou wilt tread the wine-press for them, who ask, watchman what of the night.

Let the Eternal, the Watchman of Israel, cry out, the morning hath come as well as the night.

It was at midnight.

O may the day of redemption approach, which shall be neither day nor night.

Make known, O Most High! thath thine is the day and the night.

Appoint watchmen to thy city (Jerusalem) all day and all night.

Illuminate, as with the light of day, the darkness of our night.

It was at midnight.

עוֹרַרְתָּ נִצְחַךְּעֶלֶיוּ בְּנֶדֶרְ שְׁנַת לֵּיְלָה:
פּוּרָה תִּדְרוֹךְ לְשׁמֵר מֵה פִּוּלֵיְלָה:
לְיִהִי בַּשׁמֵר וְשְׁה אָתָא בְּעֶרְ וְנֵם וְיִהִי בַּחָצִי הַלְּיִלְה:
לְיִהִי וֹם אֲשֶׁר הוֹא לֹא יוֹם וְלֹא לֵיִרְה:
לְיִלָּה:
שוֹמְרִים הוֹדַע כִּי לְדְּ הֵיוֹם אַף לְדְּ
הַלְּרָה:
שוֹמְרִים הַפְּמָדְ לְעִירְךְ בָּל הַיוֹם הַלְּיִלָה:
הַלְּיִלָה:
הַלְיִלָּה:
הַלְיִלָּה:

He(theKing) remained yet in Nob till the approach of the Passover.

The hand wrote the extermination of Babylon, the deep abyss at the Passover.

The "watch was then set," and "the table then spread" at the Passover.

And ye shall say this is the sacrifice of the Passover.

Hadassah (Esther) assembled the congregation to fast three days, at the Passover.

The sworn enemy (Haman) didst thou cause to be executed on the gallows fifty cubits high, at the Passover.

The double punishment wilt thou in a moment bring on Utz at the Passover.

Thy hand will then shew itself omnipotent, and thy right hand be exalted as on the night when was celebrated the Festival of the Passover.

And ye shall say this is the sacrifice of the Passover.

עור הַיוֹם בָּנוֹב לַעַמוֹר עַר בַּעַה עונת : חספ פַם יָד כָּתְבָה לְקַעָקָעַ צוּל בַּפֶּסַח: צָפּה הַצָּפִית עָרוֹךְ הַשָּׁלְחָן בַּפֶּכַח: וַאַמַרָהֶם זָבַח פֶּסַח: קָהָל כִּנְסָה הַדַּסָּה לְשַׁלִשׁ צוֹם בַּפֶּׁסַח: ראש מִבֵּית רָשָׁע כְּוֹחַצְּהָּ בְּעִץ חמשים בַפַּסַח: אָלֶה הָנַע הָבִיא לְעוּצִית בַּפַּסַח: הָעוֹ יִירָך הָרוֹם יִמִינֶךְ כְּלֵיל התקהש חנ פֿסט: ואַמַרָהָם זַבַּח פַּסַח:

To Him praise is becoming. To Him praise will always be becoming.

אריר He is all powerful in His kingdom. He is essentially supreme, his angelic hosts thus say unto Him. Thine and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is most high in His kingdom, He is most glorious, His servants say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty, To Him praise is becoming: To Him praise will

always be becoming.

He is pure in His kingdom, He is the Most Mighty, His angels say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Himpraise is becoming: To Him praise will always be becoming.

He is the one in His kingdom, He is Omnipotent, they say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the Ruler in His kingdom, He is the most awful, the hosts surrounding Him say: Thine, and Thine only, Thine, yea Thine, Thine, o Eterne, surely Thine, Thine, O Eterne, nal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the most meek in His kingdom, he is the Redeemer, the righteous say: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

He is the most Holy in His kingdom, He is the most merciful, the "Shinanim" say: Thine, and Thine only, Thine, yea Thine, Thine

כִי לו נָאֶה. כִּי לו יָאֶה:

אַדִיר בִּמְלוּכָה. בָחוּר כַּהַלְכָה. בְּרוּדָיו וְאַמְרוּ לוֹ. לְדְּ וּלְדָּ. לְדְּ כִּי לְדָּ. לְדִ אַף לְדִּ. לְדְ יִיָ הַפַּמְלְכָה: כִי לוֹ נַאָה. כִּי לוֹ יַאָה:

דַנוּל בִּמְלוּכָה. הַדוּר כַּהַלָּכָה. וַתִּיקִיו יִאמָרוּ לוֹ. לְדְּ וּלְדָּ. לְדְּ כִּי לף. לף אַף לף. לף יִי הַפַּמְלָכָה: כִי לוֹ נָאֲה. כִי לוֹ יָאֵה:

זַבַּאי בִּמְלוּכָה. חָסִין כַּהֲלָכָה. מַפְּסְרָיוֹ יִאמְרוּ לוֹ. לְדְּ וּלְדְּ. לְדְּ פִי לְדּ. לְדּ אַרְ לְדּ. לְדְ יִיָּ הַפַּמְלָבָה: כִי לו נַאַה. כִי לו יַאַה:

יַחִיר בִּמְלוּכָה. כַּבִּיר כַּהֲלָכָה. לְפוּדָיו יָאמָרוּ לוֹ. לְדְּ וּלְדָ. לְדְּ כִּי לד. לד אַר לד. לד יֵי הַפַּמְלַכָה. כִּי לוֹ נָאֵה. כִּי לוֹ יָאֵה:

מַרוֹם בִּמְלוּכָה. נוֹרָא פַּהַלְּכָה. סְבִיבֵיו יָאִמְרוּ לוֹ. לְדְּ וּלְדָּ. לְדְּ כִּי לְה. לְך אַף לְך. לְך נְיַ הַפַּמְלֶכָה: כִּי לוֹ נָאֶה. כִּי לוֹ יָאֵה:

עַנֵיו בִּמְלוּכָה. פּוֹרֶה כַּהֲלָכָה. צַרִיקִיו יִאמָרוּ לוֹ. לְדְ וּלְדָ. לְדְ כִּי לְה. לְך אַף לְך. לְךְ יִי הַפַּמְלְכָה: כי לו נאה. כי לו יאה:

קרוש בְּמְלוּכָה. רַחוּם בַּהַלְכָה. שַנְאַנֵּיו יָאׁמָרוּ לוֹ. לְהַ וּלְהָ. לְהַ כִּי surely Thine, Thine, OEternal, is the Sovereignty. To Him praise is becoming: To Him praise will

always be becoming.

He is the Almighty in His kingdom, He is the upolder of the perfect, who say unto Him: Thine, and Thine only, Thine, yea Thine, Thine, surely Thine, Thine, O Eternal, is the Sovereignty. To Him praise is becoming: To Him praise will always be becoming.

The following year grant

us to be in Jerusalem.

ברק Blessed art thou, O Eternal, our God, King of the Universe, Creator of the fruit of the vine.

לְּהָ. לְּהָ אַף לְהָ. לְּהְ יָיָ הַפַּוּמְלֶכָה:

תַּקִּיף בָּמְלוּכָה. תּוֹמֶךְ כַּהְלְכָה. תְּמִימִיו יְאִמְרוּ לוֹ. לְדְּ וּלְדְּ. לְדְּ כִּי לְדְּ. לְדְּ אַף לְדְּ. לְדְ יִיְ הַמַּמְלָכָה: כִּי לוֹ גָאָה. כִּי לוֹ יָאָה:

לַשְּׁנָה הַבָּאָה בִּירוּשְׁלָיִם:

הַעוֹלָם בּוֹרָא פְּרִי הַנְּפֶּן: הַעוֹלָם בּוֹרָא פְּרִי הַנָּפֶּן:

Drink the fourth cup of wine and say:

ברוך Blessed art thou, O Eternal, our God, King of the Universe, for the wine, and for the fruit of the vine, and for the produce of the field, and for that desirable, good, and spacious land which thou grantedst our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, O Eternal, our God, upon us, on Israel thy people, upon Jerusalem thy city, on Zion the residence of thy glory, and upon thy altar and thy temple; rebuild Jerusalem, thy holy city, speedily, in our days. (On Sabbath add: Be gracious to us and give us strength) and cheer us on this day of the feast of unleavened bread. for thou, O Eternal, our God. art good and beneficent unto all, and therefore do we give thanks unto thee for the land. and for the fruit of the vine. Blessed art thou, O Eternal, for the land, and for the fruit of the vine.

בָּרוּך אַתָּה וְיָ אֱלֹהֵינוּ מֶלֶּדְ הָעוֹלָם עַל הַנֶּפֶן וְעַל פְּרִי הַנָּפֶן וְעַל הְנוּכַת הַשָּׁרֶה וְעַל אֶבֶץ הֶקְּהָ מוֹכָה וּרְחַבָּה שֶׁרָצִיתָ לַאֲבֹתִינוּ לָאֲבֹל מִפַּרְיָה וְלְשְׂבִּוֹע מִמוּבָה. רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַבֶּוֶך וְעַל יְרוּשָׁלַיִם עִינֶךְ וְעַל צִיּוֹן מִשְׁכֵּן כְּבוֹרֶךְ וְעֵל מִוְבַּחֲךְ וְעַל הֵיכָלֶךְ וּכְנֵה וְרוּשָׁלַיִם עִיר הַקְּנֶשׁ בִּמְהַנָּה בְיָמֵינוּ וְהַעֲלֵנִוּ לְתוֹכָה וְשַׂמְחֵנוּ בְּבִנְיָנָה, וְנֹאכֵל מִפְּרְיָה וְנִשְׂבֵע מִפוּבָה וּנְבֶנֶרְךְ עָלֶיהָ בַּקְרָשָׁה וּבְּטָהָרָה: (וּרְצֵה וְהַחַליצְנוּ בִּיוֹם השבת הנה:) וְשַׂמְּחֲנוֹ בְּיוֹם חַג הַמַצוֹת הַנֶּה: כִּי אַתָּה יֵי מוֹב וּמֵמִיב לַכּל ונונה לף על הָאָרֶץ וְעַל פְּרִי הַנָּפֶן. בָּרוּךְ אַתָּה יָיַ עַל הָאָרֶץ וְעַל פָּרִי



David Reciting the Psalms before God

The commemoration service of the Passover has now been accomplished according to its order, all the ordinances and customs of the feast. As we have been deemed worthy to prepare it now, grant also that we may be worthy to fulfill it. Thou, O Most Holy who dwellest on High, raise up thy people (Israel) the innumerable. O hasten to conduct us the plants of thy vineyard once more redeemed unto Ziou with joyful song.

אדיר O, may He who is most mighty soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

חֲסֵל סְדּוּר פֶּסֵח כְּהָלְכָתוֹ. כְּכָל מִשְׁפָּמוֹ וְחָקְתוֹ: כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ. זַך שוֹכֵן מְעוֹנָה. קוֹמֵם קְהַל מִי מָנָה: קָרֵב נַהַל נִמְעִי כַנָּה. פְּדוּיִם לְצִיוֹן בְּרָנָה:

אַרִיר הוא.

יִבְנֶה בִיתוֹ בְּקָרוֹב. בִּמְהֵרָה. בִּמְהַרָה. בְּיָמֵינוּ בְקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בִיתְךְ בְּקָרוֹב: O, may He who is the supreme, the greatest and most exalted, soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is all-honoured and all-worthy, most immaculate and merciful, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is most pure, the sole God, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine

house in good time.

May He who is all-powerful, omnipotent and all-ruling, soon, rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the most glorious and elevated, the eternal of strength, soon rebuild His house; speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house

in good time.

May He who is the Redeemer, the all-righteous, the Most Holy, soon rebuild His house, speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine house in good time.

May He who is the most compassionate, the Almighty, Omnipotent, soon rebuild His house, speedily, speedily, soon, in our days; O God, rebuild it, O Eternal, rebuild it, rebuild thine hou-

se in good time.

בְחוּר הוא. נְרוֹל הוא. דְנוּל הוא. יִכְנָת בִיתוֹ בְּקָרוֹב. בִּמְהַרָרה. בַּמְהַרָה. בְּיָמֵינוּ בְּקְרוֹכ. אֵל בְּנֵה. אַל כְּנֵח. כְּנֵח בֵיתְּךּ כְּקְרוֹכ: הָדוּר הוא. וָתִיק הוא. וַכַּאי הוא. יָּבְנֶה בֵיתוֹ בְּקְרוֹב. בִּמְהַרָּדה. בְּמְהַרָה. בְּיָבֵוִינוּ בְּקָרוֹב. אֵל בְּנֵה. אָל בְּנֵה. בְּנֵה בִיתְּך בְּקָרוֹב: חָסִיד הוא. מַהוֹר הוא. יַחִיד הוא. יְבָנֶה בֵיתוֹ בְּקְרוֹכ. בִּמְהַרְדה. בְּמְהַרָה. בְּיָמֵינוּ בְּקַרוֹב. אֵל בְּנֵה. אל כְּנֵה. כְּנֵה בֵיתְּדְ בְּקָרוֹב: כַּבִּיר הוא. לְמוּד הוּא. מֶלֶךְ הוּא. יֶּבְנָה בֵיתוֹ בְּקָרוֹב. בִּמְהַרָּה. בּמְהַרָה. בְּיָמֵינוּ בְּקַרוֹב. אֵל בְּנֵהֹ. אל כְנַה. כְּנַה בִיתְּדְ כְּקָרוֹב: נאור הוא. סַנִיב הוא. עווו הוא. יְּבְנֶה בִיתוֹ בְּקָרוֹב. בִּמְהַרָרה. בְּמְהַרָח. בְּיָמֵינוּ בְּקְרוֹכ. אֵל בְּנֵה. אָל בְּנֵה. בְּנֵה בִיתְּךּ בְּקַרוֹב: פוֹנֶה הוּאַ. צַּרִיק הוּא. קרוש הוּא. יָבְנֶה בֵיתוֹ בְּקָרוֹב. בִּמְהַרָרה. בְּמְהַרָה. בְּיָמֵינוּ בַּקְרוֹב. אֵל בְּנֵה. אל כְּנֵה. כְּנֵה בִיתְךּ בְּקְרוֹב: . בחום הוא. שבי הוא. תַקיף הוא. יֶּבְנֶה בִיתוֹ בְּקָרוֹב. בִּמְהַרָּה. בּמְהַרָח. בִּימִינוּ בַּקרוֹב. אֵל בְּנָה. אָל בְּנֵה. בְּנֵה בִיתְּךְ בְּקְרוֹב: On the second Seder-Night the following blessing is said:

Blessed art thou, O Eternal, our God, King of the Universe, who hast sanctified us with thy commandments and commanded us to count the days of the Omer.

THIS IS THE FIRST DAY OF THE OMER.

May it be thy will, O Eternal, our God, and the God of our ancestors, speedily to rebuild thy holy temple in our days, and grant us our share in thy Law.

who knoweth one? I, saith Israel, know One: One is the Eternal, who is above heaven and earth.

Who knoweth two? I, saith Israel, know two: there are two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth three? I, saith Israel, know three: there are three Patriarchs, the two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth four? I, saith Israel, know four: there are the four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is abowe heaven and earth.

Who knoweth five? I, saith Israel, know five: there are five books of Moses, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

וְצְוָנִוּ עַל סְפִירַת הַעְמֶּר: הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתִיוּ וְצְוָנִוּ עַל סְפִירַת הָעְמֶּר:

היום יום אֶהָר לְעָמֶר: יְהִי רָצוֹן מִלְפָּנֶּוְדּ יֵנֵ אֱלֹחֵינוּ וַאְלֹחֵי אֲבוֹתִינוּ שֶׁיִבְּנֶה בֵּית הַבְּקְנָשׁ בִּמְתִנוּ שֶׁיִבְּנֶה בֵּית הַלְּקֵנוּ בְּתוֹרָתֶּדְ:

אָּחָר מִי יוֹבֵעַ. אֶחָר אֲנִי יוֹבֵעַ. אָחָר אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּכָאָרֶץ:

שְׁנֵים מִי יוֹדֵעַ. שְׁנֵים אֲנִי יוֹדֵעַ. שְׁנֵי לָחוֹת הַבְּרִית. אֶחָד אֱלֹהִינוּ שֶׁבַּשְּׁמִים וּכָאָרֶץ:

שְׁלשָׁה מִי יוֹרֵעַ. שְׁלשָׁה אֲנִי יוֹרֵעַ. שְׁלשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּּרִית. אֶחָר אָלהִינוּ שֶׁבַּשְׁמַיִם וּבָאָרֵץ:

אַרְבַּע מִי יוֹבְעַ. אַרְבַּע אֲנִי יוֹבְעַ. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָכוֹת. שְׁנֵי לָחוֹת הַבְּרִית. אֶחָר אֱלֹהֵינוּ שֶׁבֵּישָׁמִים וּכָאָרֶץ: שֶׁבַּישָׁמִים וּכָאָרֶץ:

חֲמִשָּׁה מִי יוֹבְעַ. חֲמִשָּׁה אֲנִי יוֹבְעַ. חֲמִשָּׁה חָמְשִׁי תוֹרָה. אַרְבַּע אִכֶּהוֹת. שְׁלִשָּׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. אֶחָר אֱלֹהֵינוּ שֶׁבַּשְׁמַיִם וֹבַאָּרַץ: Who knoweth six? I, saith Israel, know six: there are six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth seven? I, saith Israel, know seven: there are seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth eight? I, saith Israel, know eight: there are eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth nine? I, saith Israel, know nine: there are nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth ten? I, saith Israel, know ten: there are ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven

שְׁשָׁה מִי יוֹּדְעַ. שִׁשָּׁה אֲנִי יוֹּדְעַ. שִׁשָּׁה מִדְרֵי מִשְׁנָה. חֲמִשָּׁה חָמְשֵׁר תוֹנָה. אַרְבַּע אִפָּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהִינוּ שֶׁבַּשָּמֵיִם וּבָאָרֵץ: אֱלֹהִינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֵץ:

שׁבְעָה מִי יוֹדֵעַ. שִׁבְעָה אֲנִי יוֹדַעַ. שִׁבְעָה יְמִי שַׁבְּתָא. שִׁשְּׁה סְדְרֵי מִשְׁנָה. חֲמִשְׁה חֻמְשִׁי תוֹנָה. אַרְבַּע אִפְּהוֹת. שִׁלשָׁה אָבוֹרת. אַרְבַּע אִפְּהוֹת. שִׁלשָׁה אָבוֹרת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָר אֵלהִינוּ שֶׁבַשְׁמִיִם וּבָאָרֵץ:

שְׁמוֹנָה מִי יוֹדְעַ. שְׁמוֹנָה אֲנִי יוֹדַעַ. שְׁמוֹנָה יְמִי מִילָה. שִׁבְּעָה יְמִי שֵׁבְּתָא. שִׁשָּׁה סִרְרֵי מִשְׁנָה. יְמִי שֵׁבְּתָא. שִׁשְׁה סִרְרֵי מִשְׁנָה. חֲמִשֶּׁר חְמְשֵׁר חִמְיַבר. שִׁנִי לְחוֹת אִפְּחוֹת. שְׁלְשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. אֶחָר אֶלהִינוּ שֶׁבַּשְׁמִיִם הַבְּאָרֵץ:

תִּשְׁעָה מִי יוֹדֵעַ. תִּשְׁעָה אֲנִי יוֹדֵעַ. תִּשְׁעָה יַרְחֵי לִידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמִי שַׁבְּתָא. שִׁשְׁה סִדְרִי מִשְׁנָה. חֲמִשְׁה חָמְשִׁה חְמִשִׁה תוֹרָה. אַרְבַּע אִפָּהוֹת. שְׁלְשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. אֶחָד אָלהִינוּ שֶׁבִּשְׁמִים וּבָאָרֵץ:

אַנִי יוֹרֵעַ. עַשְּׂרָה הִבְּרַיָּא. תִּשְׁעָה יַרְחֵי לִירָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְּעָה לֵירָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְּעָה days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth eleven? I, saith Israel, know eleven: there are eleven stars, ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth twelve? I, saith Israel, know twelve: there are twelve tribes, eleven stars, ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth.

Who knoweth thirteen? I, saith Israel, know thirteen: there are thirteen divine attributes, twelve tribes, eleven stars, ten commandments, nine months preceding child-birth, eight days preceding circumcision, seven days in the week, six books

יְמֵי שַׁבְּתָא. שִׁשָּׁה סִרְרֵי מִשְׁנָה. חֲמִשָּׁרה חֲמִשִׁי תוֹרָרה. אַרְבַּע אִמְּהוֹת. שְׁלשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. אָחָר אֶלהֵינוּ שֶׁבַּשְּׁמֵיִם וֹבָאָרֶץ:

אַחַר עָשָּׁר מִי יוֹרְעַ. אַחַר עָשָּׁר אָנִי יוֹרְעַ. אַחַר עָשָּׁר כּוֹכְבַיָּא. אָשָׂרָה דִּבְּרִיּא. תִּשְׁעָה יַרְחִי לִידָה. שְׁמִוֹנָה יְמִי מִילָה. שִׁבְעָה יְמִי שַׁבְּתָא. שִׁשָּה סִרְרִי מִשְׁנָה. חֲמִשָּׁה שְׁבְּתָא. שִׁשָּׁה סִרְרִי מִשְׁנָה. חֲמִשָּׁה שְׁלְשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. שְׁלשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. אָחָר אֶלהִינוּ שֶׁבִּשְׁמִיִם וּבָאָרֶץ:

שְׁנִים עָשָׂר מִי יוֹדְעַ. שְׁנִים עֲשָׂר אַנִים עָשָׂר שִׁבְטִּיא. אַחַר עִשָּׁר כּוֹכְבַיָּא. עֲשָׂרָה דִּבְּרַיָּא. מִילָה. שִׁבְעָה יְמֵי שַׁבְּתָא. שִׁשְׁה מִילָה. שִׁבְעָה יְמֵי שַׁבְּתָא. שִׁשְׁה סְרְרִי מִשְׁנָה. חֲמִשְׁה חָמְשֵׁה הְּבִוֹת. אַרְבַּע אִפְּהוֹת. שְׁלְשָׁה אָבוֹת. שְׁנִי לְחוֹת הַבְּרִית. אָחָר אֵלְהִינוּ שָׁבִּשְׁמַיִם וּבָאָרֵץ:

שְׁלשָׁה עָשָׁר מִי יוֹרֻעַ. שְׁלשָׁה עשָׂר אֲנִי יוֹרֵעַ. שְׁלשָׁה עָשָׂר מִרַּיָא. שְׁנִים עָשָׂר שִׁרְמַיְא. אַחַד עָשָׂר פוֹרְבַיָּא. עַשְּׁרָה דִּבְּרַיָּא. תִשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁרְעָה יְמֵי שַׁבְּתָא. שִׁשָּׁה סִדְרֵי שִׁרְעָה יְמֵי שַׁבְּתָא. שִׁשָּׁה סִדְרֵי of the Mishnah, five books of the Law, four matrons, three patriarchs, two tables of the covenant; but One is the Eternal who is above heaven and earth. כִּשְׁנָה. חֲמִשָּׁה חֲמְשֵׁי תוֹרָה. אַרְבַע אִמָּהוֹת. שְׁלשָה אָכוֹת. שְׁנִי לְחוֹת הַבְּרִית. אֶחָד אֵלהִינוּ שֶׁבַּשְׁמִים וּבָאָרֵץ:

In One only kid, one only kid, which my father bought for two zuzim; one only kid, one only kid.

And a cat came and devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

And a dog came and bit the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then a staff came and smote the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then a fire came and burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then water came and extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one odly kid. יור פּּרָנָא חַר פּּרָנָא הַוֹבּן אַבָּא פּתְנֵי זוּזִי. חַר פּּרְנָא חַר פּּרְנָא פּתְנֵי זוּזִי. חַר פּּרְנָא חַר פּּרְנָא פּתְנֵי זוּזִי. חַר פּּרְנָא מַר פּּרְנָא חַר בּּרְנָא

וּאָתָא כַּלְבָּא. וְּנָשֵׁךְ לְשׁוּנְרָא. דְאָכֵל לְנַרְיָא. דְּוְכֵן אַכָּא כִּתְרִי זוּזִי. חַד נַּרְיָא חַד נַּרְיָא:

וַאֲתָא חּרִּטְרָא. וְהָכָּה לְכַלְכָּא. דְּנָשֵׁךְ לְשׁוּנְרָא. דְּאָכֵל לְנַדְיָא. דְּוְבֵן בָּאַבָּא בִּתְרִי זוּזִי, חַד נַּדְיָא חַד נַּלְיָא:

וַאֲתָא נוּרָא. וְשְׂרַף לְחוּמְרָא. דְּהָכָּה לְכַלְכָּא. דְּזָכַן אַכָּא בִּתְרִי דּאָכַל לְנַרְיָא. דְּזָכַן אַכָּא בִּתְרִי זוּזִי. חַר נַּרְיָא חַר נַּרְיָא:

וַאָתָא כַּיָּא. וְכָבָה לְנוּרָא. דְּשְׂרַף לְחוּמְרָא. דְּהָכָּה לְכַלְכָּא. דְּנְשֵׁךְ לְשׁוּנְרָא. דְּאָכַל לְנַדְיָא. דִּוְבַן אַכָּא לְשׁוּנְרָא. דְּאָכַל לְנַדְיָא. דִּוְבַן אַכָּא בֹּתְרִי זוּוִי. חַר נַּדְיָא חַר נַּדְיָא:

^{*} This poem is generally regarded as a parable, descriptive of incidents in the history of the Jewish nation, with some reference to prophecies yet unfulfilled. More than one interpretation has been given to it, substantially differing from each other.

Then the ox came and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which hat bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid,

Then the slaughterer came and slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smiten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then the angel of death came and slew the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

Then came the Most Holy, blessed be He, and slew the angel of death, who had slain the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

ווֹנִי. חַר גַּרְיָא חַר גַּרְיָא: רָּבָּכָּה לְנִּרָא. דְּשָּׁרְף לְחוּמְרָא. רְּבָּכָּה לְכַלְבָּא. דְּנָשֵׁךְ לְשוּנְרָא. רְאָכַל לְגַרְיָא. דְּוָכַן אַבָּא בִּתְרִי רְאָכַל לְגַרְיָא. דְּוָכַן אַבָּא בִּתְרִי הַרָּיָא חַר גַּרְיָא:

וַאָתָא הַשׁוֹחָם. וְשָׁחַם לְתוֹרָא.
דְשָׁתָא לְבֵיָא. דְּכָבָה לְנוּרָא.
דְשָׁרֵף לְחוּמְרָא. דְּהָבָּה לְכַלְבָּא.
דְּנָשַׁךְ לְשוּנְרָא. דְּאָכֵל לְגַדְיָא.
דְּנָשַׁךְ לְשוּנְרָא. דְּאָכֵל לְגַדְיָא.
דְּוָבֵן אַבָּא בָּתְרִי זוּוִי. חַר גַּדְיָא
חַר גַּדְיָא:

בּתְּנִי זוּזִי. חַר נַּדְיָא חַר נַּדְיָא: לְשׁוּנְרָא. דְּאָכַל לְנַדְיָא. דִּוֹבַן אַכָּא לְשׁוּנְרָא. דְּאָכַל לְנַדְיָא. דְּשָׁרַף לְשׁוּנְרָא. דְּאָכַל לְנַדְיָא. דְּשָׁרַף לְשׁוּנְרָא. דְאָכַל לְנַדְיָא. דְּשָׁרַף לְשׁוּנְרָא. דְאָכַל לְנַדְיָא חַר נַּדְיָא:

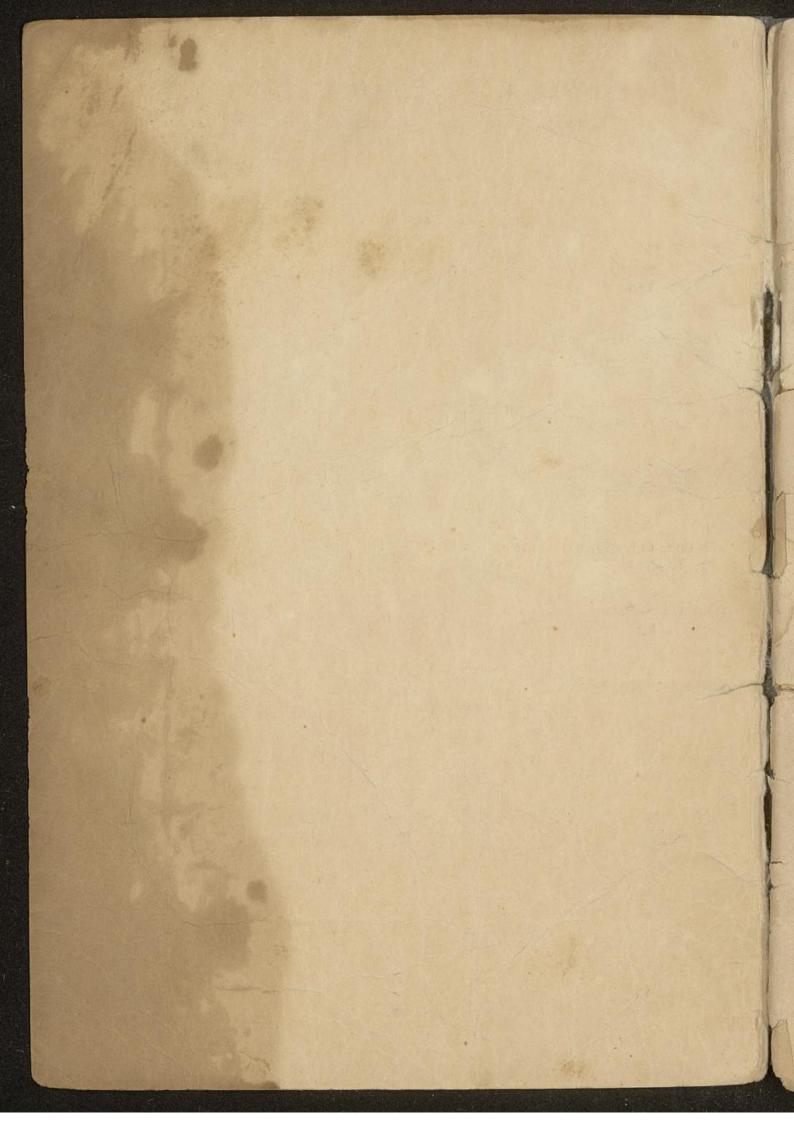
וַאַתָא הַקְּרוֹשׁ בָּרוּךְ הוּא. וְשָׁחַם לְמַלְאַךְ הַמָּוֶת. דְשָׁחַם לְשׁוֹחָם. דְשָׁחַם לְתוֹרָא. דְשָׁתָא לְמִיְא. דְּכָבָה לְנוּרָא. דְשָׁרְף לְחוּמָרָא. דְּהָכָּה לְכַלְכָּא. דְּנָשֵׁךְ לְשוּנְרָא. דְּאָכַל לְנַרְיָא. דְּוָבֵן אַכָּא כִּחְרִי זוּזִי. חַר נַּדְיָא חַר נַּדְיָא:

ABRIDGED 5-YEAR CALENDAR

English Dates of Important Jewish Holidays

	5700 1939-1940		5701 1940-1941		5702 1941-1942		5703 1942-1943		5704 1943-1944	
Rosh Hashanah (New Year)	Sept. 1	14	Oct.	3 4	Sept.	22 23	Sept.	12 13	Sept. Oct.	30
Yom Kippur (Day of Atonement)	Sept. 2	23	Oct.	12	Oct.	1	Sept.	21	Oct.	9
Succoth (Tabernacles)	Sept. 2	28	Oct.	17 18	Oct.	6 7	Sept.	26 27	Oct.	15
Sh'mini Atzereth Simchath Torah	Oct.	56	Oct.	24 25	Oct.	13 14	Oct.	3 4	Oct.	21 22
Chanukah (Feast of Lights)	Dec. to Dec. 1	7	Dec. to Jan.	25	Dec. to Dec.		Dec. to Dec.	4	Dec.	
Purim (Feast of Lots)	Mar. 2	24	Mar.	13	Mar.	3	Mar.	21	Mar.	10
Pesach (Passover)	Apr. 2 to Apr. 3		Apr. to Apr.		Apr. to Apr.	2	Apr. to		Apr. to Apr.	4
Shevuoth (Feast of Weeks)	June 1	2 3	June	1 2	May	22 23	June	9 10	May	28 29
"The Three Weeks"	July 2 to Aug. 1		July to Aug.	12	July to July	2 23	July to Aug.	20	July to July	

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